THE STORY OF ST. ALBANS PARISH

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THE STORY OF ST. ALBANS PARISH 1854 - 1929

ST. ALBANS PARISH
WASHINGTON, D. C.
1929

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1854 - 1929

1929
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St. Albans Parish

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ST. ALBANS CHURCH, 1854

The Story of St. Albans Parish, 1854-1929

CHAPTER I.

"Joseph Nourse, born in London, England, Tuesday, July 16, 1754 in ye morning at 8 o'clock; Christened Sunday, July 28; Godfathers, Mr. Joseph Burton and William Gregory. Godmother, Elizabeth Nourse."

WITH this entry in an old family record, the story of St. Albans Church really begins; although a full century elapsed between the birth of Joseph Nourse in London and the building of St. Albans in Washington.

Joseph Burton, here recorded as Godfather for the infant Joseph Nourse, directed the spiritual training of the growing boy and instilled into the child's heart that deep devotion to Christian principles which characterized Joseph Nourse's whole life.

In 1769 the Nourse family emigrated to America and settled in Virginia. Shortly after Joseph reached manhood the Revolutionary War brought to him, as to other young Colonials, new loyalties and responsibilities. On March 14, 1776, he went south in the capacity of Military Secretary to General Charles Lee and was present at the attack on Fort Moultrie. He served in depart-

ments connected with the army until the close of the war, and was then continued in the civil department of the Government until its reorganization in 1789, when he was appointed by General Washington to the office of Register of the Treasury. In that capacity he rendered invaluable assistance to Hamilton in organizing a sound financial system for the new nation; and he continued to serve as Register of the Treasury through succeeding administrations until the year 1829.

With the seat of government, Joseph Nourse moved to New York in 1785, to Philadelphia in 1790 and to Washington in 1800. In the year 1805 he bought four acres of the southern section of the tract of land bounded by Q Street on the south and 28th Street on the west, which was then just north of the corporate limits of Georgetown. About 1813, Mr. Nourse sold that place to Charles Carroll (who called it Bellevue) and purchased a farm at the junction of Woodley Lane and the Tennallytown road. The tract included what is now the Cathedral Close, the land on which St. Albans Church stands, and the estate of Beauvoir. Originally this land had belonged to General Uriah Forest but he had sold it to John R. Plater who sold it to Mr. Harrison from whom Joseph Nourse purchased it. There was a large frame house on the property, built by Mr. Harrison, where Mr. Nourse and his family lived; and which remained standing until late in the nineteenth century. It was Joseph Nourse who gave to the estate the name

MOUNT ALBAN, THE HOME OF JOSEPH NOURSE
The site of the present cathedral.

From an old drawing

"Mt. Alban" because its sloping hillside reminded him of descriptions of the hill where St. Alban was martyred in ancient Britain.

Mt. Alban, during the years of Joseph Nourse's residence, was a hospitable gathering-place for statesmen who were making firm the foundations of the new republic. With the dignified simplicity of those early days, many notables were entertained at Mt. Alban; and the Jefferson boxwood, which holds such interest today for visitors to the Cathedral Close, grew from a slip which Thomas Jefferson brought from Monticello for his friend Joseph Nourse.

The Rev. Manasseh Cutler (who served as a Federalist member of the House of Representatives and whose meticulous diary gives the modern reader a vivid picture of the social life in Washington when our capital city was a village) described more than one dinner with "Mr. Nourse at his country-seat, back of Georgetown, in company with Mr. Van Ness and lady, Mr. Lawrie and lady, Mr. J. Q. Adams and lady"; and with other distinguished persons of the day.

Joseph Nourse was a devout Christian; his piety is attested by the written word of those who lived in his time and who knew him well. *The National Intelligencer* of September 4, 1841, in announcing his death said:

"Believing firmly from his youth in the truth of the Christian religion, he fulfilled, through a long series of years, in a most exemplary manner, all the duties required

by it, adorning the profession by a life of the purest virtue and benevolence.

"After such a life he was permitted to depart, full of years, without sickness or pain, without even a struggle, to a brighter and better world."

The Rev. Dr. Van Rensselaer in a "Discourse on Old Age; with a Tribute to the Memory of Joseph Nourse" (1841) said:

"Everybody who knew him felt that he was a holy man. His whole demeanor was one uniform, consistent and continued illustration of the controlling and consoling power of Christianity in every department and in every vicissitude of life."

His Christian devotion found expression both in faith and works. His name appears among the active supporters of many good causes of his day; and his grandchildren have recalled from their childhood memories his practice of retiring among the trees where St. Albans Church now stands for prayer and meditation. It was his hope, frequently voiced, that some day a church might stand on that serene hilltop where he was wont to pray.

In 1817, Joseph Nourse purchased for his son Charles J. Nourse a tract of land, containing some hundred odd acres, north of his own property on the Tennallytown road. On that land Charles Nourse built a house of stone from a nearby quarry. He called his place "The Highlands." The house was completed in 1827 in which year Charles Nourse took possession of it, having resigned his commission in the Army to become Chief Clerk of the War Department, a position

which of course required his residence in Washington.

When Joseph Nourse died in 1841, in the settlement of his estate that part of his Mt. Alban property which lay at the junction of Woodley Lane and the Tennallytown Road was purchased by the Rev. Dr. Spencer and "several other Baltimore gentlemen, who bought it to establish a church school for boys." They built the school house on Woodley Lane and called it "St. John's Institute, Mt. Alban." For some reason the Institute was not successful and in 1847 it was rented to the Rev. Anthony Ten Broeck who had been induced by Bishop Whittingham, of the Diocese of Maryland, to remove his school from Orange N. J., to Mt. Alban at Washington. Mr. Ten Broeck fitted up a chapel in a second story room of the school building, and he invited the church people of the neighborhood to attend services in this little chapel. The members of the Charles Nourse family were regular in their attendance and Miss Phoebe Nourse, a young daughter of the house, was especially faithful until her failing health made it impossible for her to take even the short trip from The Highlands to the Institute.

In 1850 death released Miss Phoebe from her patient invalidism and among her personal effects was found a box inscribed "To be given to the Rev. Mr. Ten Broeck, as the beginning of a fund for a free church at Mt. Alban." Within the box were forty dollars in gold, which she herself

had earned by her beautiful needlework, during the tedious days when she had been bedridden.

At that time there was no thought of building a church but Miss Phoebe had kept always in her heart the wish which she had heard her grandfather express for a church on Mt. Alban; and so she spent the last of her small strength to realize a hope which had for her the vitality of a tradition. Mr. Ten Broeck laid her offering on the altar in the school chapel "and said that, God willing, a church should one day stand where she desired it to be, forever free to all who wished to worship in it."

Title was secured to a half-acre of ground on the Mount, a parish organized under the name of St. Albans, and money enough assured to make it safe to build. On March 13, 1851, the first anniversary of Miss Phoebe's death, the first sod was turned in preparation for laying the foundations of the church. Mr. Ten Broeck, his two sons, Pemberton Nourse, a brother of Miss Phoebe, and others of the school boys helped in breaking ground.

It is worthy of rememberance that among these lads who dug the foundation for St. Albans Church were two who later took Holy Orders. One of them, a son of the Rev. Smith Pyne, D. D., became the Rev. Henry Pyne; the other, John Henry Hobart Brown, was destined to be the first Bishop of Fond du Lac.

The building progressed as rapidly as means permitted and it was entirely enclosed in 1853,

when Mr. Ten Broeck was obliged, by the inability of trustees to redeem a mortgage on the school property, to remove his school. With the sale of the Institute, Mt. Alban passed out of the control of the Church save for the little plat of ground on which stood an unfinished church.

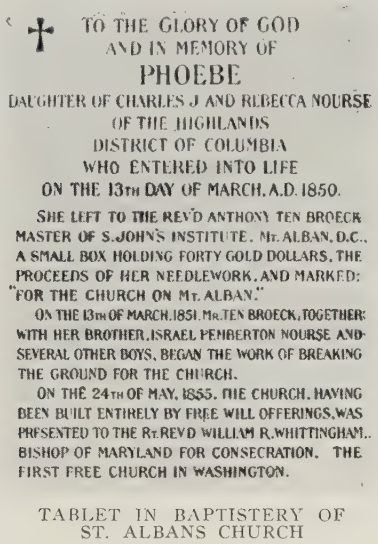
The loss of Mr. Ten Broeck's devoted efforts

JOSEPH NOURSE

was of course a severe setback; but the faithful few who were interested in the church would accept no discouragement. They completed the little building, under the ministry of the Rev. Mr. Childs; and on May 24, 1855, St. Albans Church was consecrated by Bishop Whittingham.

But to know and understand the story of St. Albans one cannot begin to read it from that con-

secration date. One must go further back and remember an upright and godly man who brought his faith across seas to a new country; a man who had learned that faith from his Godfather in Baptism. This Christian man, walking beneath the trees on a quiet hillside and finding God in prayer and meditation, longed for a church on the


TO THE GLORY OF GOD
AND IN MEMORY OF
PHOEBE
DAUGHTER OF CHARLES J AND REBECCA NOURSE
OF THE HIGHLANDS
DISTRICT OF COLUMBIA
WHO ENTERED INTO LIFE
ON THE 13TH DAY OF MARCH, A.D. 1850.
SHE LEFT TO THE REV'D ANTHONY TEN BROECK
MASTER OF S. JOHN'S INSTITUTE. MT. ALBAN, D.C.,
A SMALL BOX HOLDING FORTY GOLD DOLLARS, THE
PROCEEDS OF HER NEEDLEWORK, AND MARKED:
"FOR THE CHURCH ON MT. ALBAN."
ON THE 13TH OF MARCH, 1851 MR. TEN BROECK, TOGETHER
WITH HER BROTHER, ISRAEL PEMBERTON NOURSE AND
SEVERAL OTHER BOYS, BEGAN THE WORK OF BREAKING
THE GROUND FOR THE CHURCH.
ON THE 24TH OF MAY, 1853. THE CHURCH, HAVING
BEEN BUILT ENTIRELY BY FREE WILL OFFERINGS, WAS
PRESENTED TO THE RT. REV'D WILLIAM R. WHITTINGHAM,
BISHOP OF MARYLAND FOR CONSECRATION. THE
FIRST FREE CHURCH IN WASHINGTON.

TABLET IN BAPTISTERY OF
ST. ALBANS CHURCH

hillside which might draw others to the Divine comfort which he knew. And eventually his prayers made in the solitude of Mt. Alban were answered. They were answered through the courage and the loving loyalty of his young granddaughter whose life was a parable of the power of Christian devotion to survive death.

The same simple virtues and verities which

marked the beginning of our republic marked also the beginning of St. Albans. It was brought into being by the transmitted faith and hope of a man who took a worthy part in building the republic. It stands on ground where some of the greatest of the Fathers were wont to walk. The early history of our country and the earliest traditions of our Capital City are a part of its birthright. Simplicity and genuineness belong to it by inheritance.

CHAPTER II.

THE sermon at the Consecration of St. Albans Church was preached by the Rev. Smith Pyne, D. D., Rector of St. John's Church, Washington, and at the request of the Bishop of Maryland and of the clergy present at the service, this sermon was printed. (Geo. S. Gideon, Washington, Printer. 1855.) As án appendix thereto, a brief sketch of St. Albans Parish was also printed, having been prepared by the Rev. Wentworth L. Childs, first Rector of St. Albans, and the Rev. William J. Clark. Because of its unusual interest and its historic value, this Appendix is quoted below in full:

"On the 24th of May, 1855, St. Albans Church, D. C., was consecrated to the worship and service of Almighty God by the Bishop of Maryland, in the presence of a large congregation. The following Presbyters of the Diocese took part in the services: The Revs. Ethan Allen, James A. Buck, William J. Clark, John W. French, William Norwood, D. D., Oliver S. Prescott, Smith Pyne, D. D., Arthur J. Rich, M. D., Henry Stanley, N. P. Tillinghast, G. F. Worthington and the Rector of the parish. At a meeting of the clergy, held after the service, the Rev. Dr. Pyne was unanimously requested to submit for publication the sermon delivered by him on the occasion. At the same time

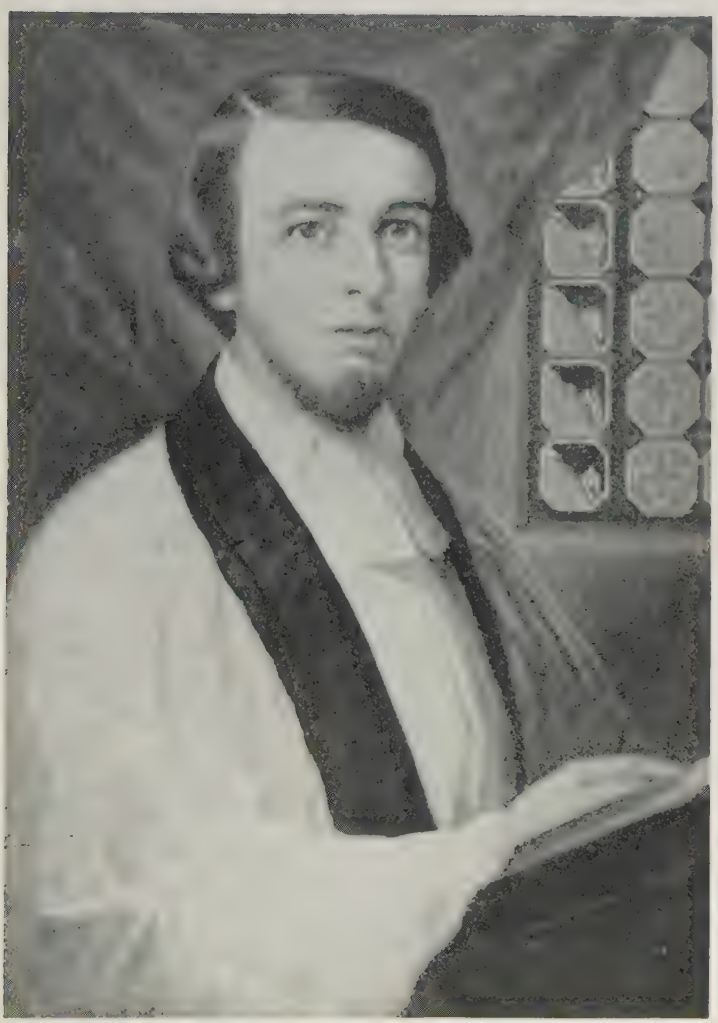
the Rev. W. J. Clark and the Rector were desired by the Bishop to prepare, to be printed in connexion therewith, a brief sketch of the history of St. Albans Parish. This duty they very cheerfully discharge.

"In 1846, the St. John's Institute for boys was opened at Mt. Alban, D. C., by the Rev. Joseph Spencer, D. D. and James A. McKenney, and services for the pupils were commenced in the schoolroom of the Institution. In 1847, the Rev. Anthony Ten Broeck, having succeeded the above-named gentlemen, fitted up the chapel for the sole use of the school. In the course of the next year, however, one family in the neighborhood began to attend and, in the year 1848, Mt. Alban was made a Missionary station, and the Rev. A. Ten Broeck was appointed Missionary. During two succeeding years, two other families became regular attendants in the services of the chapel. In March, 1850, on the decease of Miss Phoebe P. M. Nourse, the sum of $30* was found to have been left by her, with the request that it should be placed in Mr. Ten Broeck's hands towards the erection of a church at Mt. Alban. This, offered on the altar, Sunday, March 16, 1851, was the *first gift* for this purpose. From this period to July, 1853, the date of Mr. Ten Broeck's removal, collections were made through the offertory, and contributions were received from various sources for the same object.

*Note: This was evidently a misprint as all records show the sum to have been $40.00.

ST. JOHN'S INSTITUTE, WHERE THE FIRST SERVICES WERE HELD
Also used as St. Albans Rectory.

It is not proposed to enumerate here these free-will offerings of the kind hearts of Christian people. They came from Baltimore, Washington, Georgetown, Annapolis, Philadelphia and New York, in amounts varying from five dollars to two hundred. Meanwhile a lot of half an acre was given by the Trustees of the Mt. Alban property; and on the 13th of March, 1851, the corner-stone of the church edifice was laid by Mr. Ten Broeck. A paten for the celebration of the holy communion was procured by collections through the offertory; and a chalice was presented as a memorial gift. Mr. Ten Broeck labored perseveringly and with great efficiency, until July, 1853, when he removed to Philadelphia. During the months of August and September, services were rendered by the Rev. Mr. Clark, of Georgetown. In October, 1853, the Rev. W. L. Childs, by invitation of persons worshipping at Mt. Alban, and at the desire of the Bishop of Maryland, assumed the Missionary charge. He found a few earnest and devoted people assembled in an upper room, simply yet appropriately arranged for the purposes of divine service. The church building had then advanced so far as to be roofed in; but this was all. The writer well remembers how mournfully incomplete it seemed through the long winter, as he passed it in his daily walks of duty. In the spring of 1854, the work upon it was re-commenced; and on the Second Sunday after Easter, April 30th, St. Albans Church was opened for the first time with service and



THE REV. WENTWORTH L. CHILDS

holy communion. From this period the parish dates a rapid and constant increase in strength and prosperity. The attendance of the poorer classes has been large, and the zeal manifested by all most encouraging. The necessary steps for the organization of a parish were taken, in accordance with the laws of the Diocese of Maryland. At length it was permitted, on May 24, 1855, to offer the church, free of debt, for consecration. The design was furnished by Mr. F. Wills of New York. It has cost not far from three thousand dollars. It is built of wood, painted and sanded, and has seats to accommodate more than two hundred people. It has a nave and chancel—the latter about one-third the whole length, and is entered by a south porch. The stone font standing by the door was the gift of a pupil of St. John's Institute. The windows, all of stained glass, were made in the city of New York. The three side chancel windows were the gifts of three brothers of Georgetown; the middle east window was procured by the efforts of a member of the parish; and one of the west windows by the children of the Sunday School. The trefoil west window and the pulpit-lecturn are the gifts of individuals. The bell and a donation of $83 towards the windows were given by a member of the vestry. Another chalice has been presented as a memorial gift. The altar, of black walnut, was obtained by the proceeds of the offertory on All Saints Day, 1855. The church is forever *free* to all who worship there-

in. It is sustained partly by subscriptions, each pledging himself according to his ability and willingness, and partly by the weekly offertory. In view of the small numbers engaged in this undertaking, of the faith and patience required in its prosecution, and of the result attained, there is reason to exclaim with humble thanksgiving, 'What hath God wrought!' "

CHAPTER III.

ONE member of the first confirmation class at St. Albans is living today, Mrs. Eliza Shriver Fundenberg. Her memories of the little church in those early years are vivid and interesting; the tenderness with which she recalls her association with the infant parish makes the past seem a living part of the present.

Mrs. Fundenberg is a granddaughter of James H. Causten. Mr. Causten had a town house on F Street near the site of the Willard Hotel but in the summertime he lived at his country place, "Weston", which was southwest of Mt. Alban, and there his children and grandchildren used to visit him. His granddaughter has many delightful memories of the summers at "Weston"; the profusion of flowers and fruits, the hospitality of her grandparents, and the pleasant entertainment of agreeable neighbors. She recalls the manner in which they used to make the move from town house to country place—quite a considerable drive in those days. Her grandfather had purchased from St. John's Institute a big carriage which had formerly been used to bring the boys back and forth to school. This vehicle had a door in the middle of one side, from which steps were let down. There were five seats without backs, and under the front seat were recesses for storing provisions.

A PHOTOGRAPH OF MT. ALBAN
Taken after the second story was added.

It was a large and convenient carryall for making the move from town to country and also for bringing necessary provisions out from Georgetown, from time to time.

Mr. Causten was a communicant of St. John's Church, Washington, but in the summer seasons he and his wife attended services at St. John's Institute after Mr. Ten Broeck opened the school chapel to the church people of the neighborhood.

Mrs. Causten, in 1848, had three of her grandchildren baptized at the Institute. Mrs. Fundenberg (who was one of the three) was nine years old at the time and remembers the Baptism service quite well. Naturally she recalls with more vividness her confirmation in the year 1854. She was confirmed in the newly erected St. Albans by Bishop Whittingham of Maryland. She attributes her interest in the little church and indeed her desire to be confirmed to her affectionate admiration for Miss Rosa Nourse. Miss Rosa was a sister of Miss Phoebe, who had made the original gift for a "free church on Mount Alban"; and she worked untiringly for St. Albans. Even today, after all the separating years, Mrs. Fundenberg remembers Miss Rosa with such phrases as "an angel," "the sweetest person who ever lived."

"She used to ride about on her little pony," Mrs. Fundenberg tells us, "looking after the poor, the sick and the afflicted. She loved the little church and worked in it faithfully—dressed the altar, aired and cleaned the building for service, rang the bell."

Once Mrs. Fundenberg said to her, "Miss Rosa, I love you very much. Do you love me?"

Miss Rosa answered, "I love you with a love that is bonnier than liking."

Mrs. Fundenberg thinks that this expression implied a love which considered her spiritual well-being. And eventually Miss Rosa's interest led her to confirmation. She remembers well that confirmation service, the first held in St. Albans; and remembers her own realization of its significance, for when Bishop Whittingham laid his hands on her head she thought:

"This means that I must be different. Everything will be different after this."

In the summer of 1856 Mrs. Causten died quite suddenly. Mr. Causten made a gift of communion silver to St. Albans as a memorial to her; and every Sunday morning during the part of the year when he lived at "Weston", he sent flowers to the church in her memory. He himself would pick these flowers from his garden and arrange them with the greatest care. His granddaughter can remember watching him, each Sunday, gather the loveliest flowers from the garden and place them in a big box which the coachman delivered at the church in time to fill the font with flowers before service. (In those days flowers were not placed on the altar.) After service, they were taken to the sick or put on graves of the dead.

Mrs. Fundenberg has a happy recollection of playing the organ for service on one occasion when

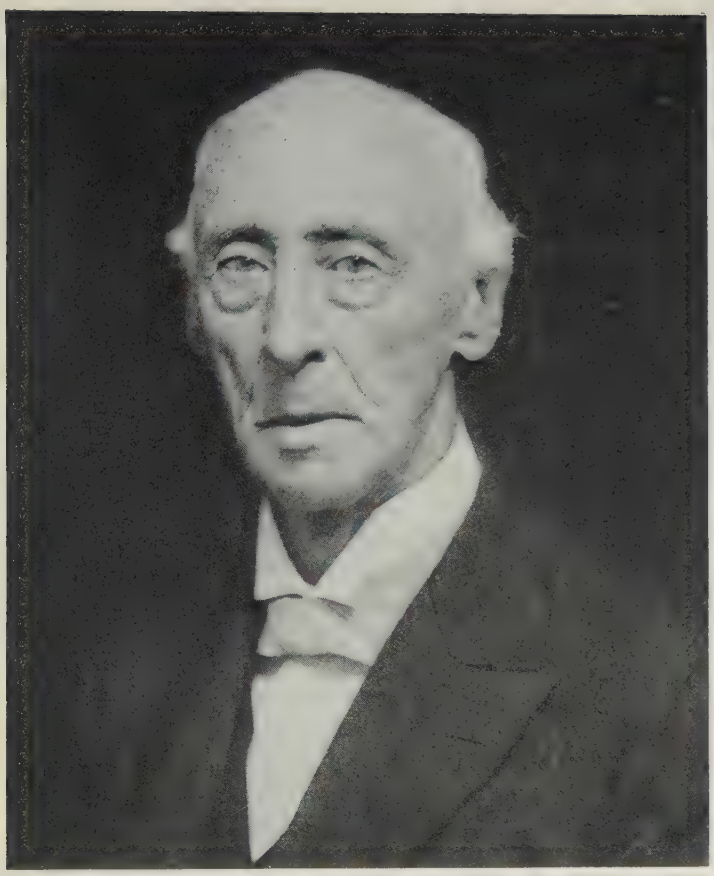
Mrs. Childs was away. ("The voluntary was 'Prayer for Moses,' a very beautiful thing.") Mrs. Childs, wife of the Rector, was usually the organist and the people who sang sat in the front pews; there was no vested choir.

Anyone who has had the privilege of listening to Mrs. Fundenberg describe in her interesting and interested way the simplicities of those first years in St. Albans must feel the sweetness of spirit which prevailed in the little church, the friendliness.

"We were like one family," Mrs. Fundenberg puts it.

And one is impressed by the fact that those who gave most generously to the upbuilding of the church gave not out of an easy abundance but from small resources which they increased by service and love. Mrs. Charles Nourse, for instance, the mother of Miss Phoebe and Miss Rosa, having only a moderate income after her husband's retirement from public life, used her artistic talents for the benefit of the church. She had a real gift for painting, and she took orders for water colors so that she might give to St. Albans the money which they brought. Until her death Mrs. Nourse continued this work and actually learned china painting after her eightieth year. One piece of her work, done after she had entered her ninety-second year, is said to have been "exceptionally fine in delicacy and harmony of color and artistic arrangement."

Others, with different abilities, gave that which



JAMES BURN NOURSE
Sometime Warden and Vestryman.

they had to give in happy service. There was much of the spirit of the early Christians in the willing cooperation of that first congregation of St. Albans. And their true friendliness was like that of the early Christians too; for they were "kindly affectioned one to another with brotherly

love; in honour preferring one another." It is good to recall the simplicities of that bygone day; good to know that the men and women who built St. Albans were so genuine and so earnest and so happy in their faith.

CHAPTER IV.

SOME of the early statistics of St. Albans Parish are surprising when one considers the difficult working conditions of the period, the scattered population of the neighborhood and the lack of easy communication; the fact that few of those living within the parish limits were Church people. Despite these discouragements, it is of record that in 1854 there were thirteen baptisms* and eight confirmations at St. Albans; twenty-nine scholars attended Sunday School; parochial offerings amounted to $551.75 and mission offerings to $21.00.

The first Vestry meeting of the parish was held Easter Monday, April 9, 1855, at the church, when the Rev. Mr. Childs was formally elected rector. Members of that first Vestry were: Charles J. Nourse, James B. Nourse, W. D. C. Murdock, Thomas Marshall, Robert C. Jones, Thomas A. Brooke, A. Austin Smith and John B. Gibbs.

Early in the ministry of Mr. Childs a parochial school was begun through the efforts of Miss Rosa Nourse. She started the school in an old carpenter shop near the church but later a gift of $1,000 from Miss Rosalie Morris of Philadelphia, a kinswoman of the Nourses, enabled Miss Rosa to build a little

*NOTE: Robert D. Weaver was the first person baptized in St. Albans Church.

school house, where she faithfully taught the neighborhood children for almost thirty years and until the building of accessible public schools made her work no longer a necessity.

On December 14, 1860, Mr. Childs died, after half a dozen years of untiring and fruitful efforts

MRS. CHARLES J. NOURSE

for the firm establishment of the little church. He was succeeded by the Rev. William Christian, a Virginian of distinguished family who resigned the rectorship of All Saints', Calvert County, Maryland, to come to St. Albans. He entered upon his new work on April 7, the first Sunday after Easter, 1861. Five days later, on the 12th of

April, the first gun was fired on Fort Sumter and the nation was plunged into war.

St. Albans Parish, situated on the very edge of the border state of Maryland and comprising families whose sympathies lay with opposing sides in the distressing conflict, might well have become a hotbed of passion and violence and distrust. On the contrary, the faithful members of the congregation worshipped together in brotherly affection and their conflicting loyalties apparently left no scars on their friendship for one another. In the parish records of those terrible four years there is but one entry which bears upon the troubled conditions. That is contained in the copy of a letter addressed by the Vestry to the Rev. Mr. Christian when the latter was forced by ill health to tender his resignation. The letter is well worth recopying:

St. Albans Church, D. C.
June 19, 1864.

Rev. and dear Sir:

Your resignation of the Rectorship of St. Albans to take effect on the 1st of October next has been received and is hereby accepted.

As vestrymen and members of the congregation, we are unwilling that the relationship which has existed between us should end without some expression of the sorrow that is hereby caused in our hearts. Sorrow that so vigilant a soldier of Christ should be withdrawn from the field in this hour of religious danger; sorrow that a voice should cease which during the evil days that have been upon us has been heard sounding only the call of the Gospel of love, when alas! so many professing the same Master have lent their tongues to the passion of strife;

sorrow that you should be such a sufferer; sorrow that we should be forced to part with one to whom as Rector, friend and neighbor we had become so much attached.

That your health may be restored, and that God's blessing may follow you and yours is the prayer of

Your affectionate friends,

D. B. Lyles
John A. Barber
Edmund Brooke
W. L. Smith
James B. Nourse.

Surely this significant expression of devotion to that "Gospel of love" which their rector had continued to preach during years when it was so easy to defend hatred, is shining proof that St. Albans, although an infant parish, was well grounded in the Christian faith. There is found no written record of any organized attempt at relief work by the Parish during the Civil War, but it is probable that some collective action of the kind was taken, because it is known that members of the congregation worked individually. At the neighboring estate of "Weston", for instance, great barrels of water and barrels of crackers were placed at the gates for the refreshment of soldiers who marched past; and any soldiers who fell out of line, overcome by fatigue or illness, were taken inside the gates to be cared for.

A sister-in-law of the Rev. Mr. Christian, Miss Kate Thomas, now living at Oraville, Maryland, recalls that a number of soldiers from a camp in Tennallytown used to attend services at St. Albans

and that "their behavior at the altar showed they were good churchmen." In all the unrest and disorder of the period, Miss Thomas remembers but one instance in which St. Albans was affected. "One morning," she says, "it was found that the altar was pushed forward toward the Chancel rail. It was learned that some rough soldiers bent on plunder thought the church silver was hidden under the altar. They were arrested and put under guard and there was no further disturbance."

It is a tribute to the integrity of the Nourse family that members of it were several times allowed to pass through the lines while the war was in progress, going to Virginia and returning to Washington. On one occasion when Miss Rosa Nourse was in Virginia she was forced by some exigency to make a night trip by stage coach, alone. She was too dauntless a person to fear either the danger or the discomforts of the journey. But she did find herself sorely troubled by the rough talk of her fellow-passengers, soldiers who swore roundly as the coach bumped over the uneven roads in the darkness. Finally Miss Rosa spoke to them, quietly and firmly. She told them that if they would not curb their irreverent tongues, she would be obliged to get out of the coach and walk. The courage of her protest won the immediate respect of the soldiers who had offended through thoughtlessness rather than intent. They wanted to show her their good-will; and so they offered to sing for her. For hours they sang old cathedral chants!

It appeared that they were Englishmen who had enlisted in the Confederate Army; and as children they had been choir boys in an English cathedral.

Mrs. Katharine Means, a long-time member of St. Albans congregation, was a child during the Civil War period. But she recalls that there were many incendiary fires in the neighborhood and that some fear was felt for the church itself. The house where her family lived was adjacent to the church building, and hence the key to St. Albans was left with her father during the disturbed years so that he might ring the bell in case of a fire close enough to threaten the property.

Mrs. Means remembers, too, the continuance of Miss Rosa Nourse's brave little school; and in the years following the war she was herself a student there. The picture which she makes for us of those struggling post-war years is interesting indeed. There were, it seems, quite a few children who were unable to pay for their tuition but Miss Rosa took them in on exactly the same footing as the pay-scholars. Not content with that, she found other tactful ways of helping those who needed help. She would, for instance, bring cloth to school and teach some of the little girls to cut it out by pattern and sew it into dresses. Then the girls to whom the dresses had been fitted were allowed to take them home for their own. Not only had Miss Rosa given them a lesson in needlework; she had actually furnished warm clothing for the ones who needed it. Mrs. Means says

THE REV. WILLIAM CHRISTIAN

"Miss Rosa would go without things herself to buy this cloth. She was always helping some one, although she had to deny herself in order to do it. Nobody ever lived like Miss Rosa, I think." It is

the same loving tribute that Mrs. Fundenberg pays to the memory of a beautiful personality—"There was never anybody as sweet as Miss Rosa."

The curriculum of the school was simple; Miss Rosa had no assistants in the teaching, and it was her object to give to each child in her care the essential foundations of education. Mrs. Means recalls, however, that two girls who attended the school while she did took French lessons. They were Miss Clare Gannt and Miss Rose Dulaney. There were two girls in the school from Warrenton, Va.—the Misses Murray—and they lived with the Nourses during their school course.

"Another one of the older girls whom I recall," Mrs. Means continues her recollections, "was Miss Kate Davis who was quite a beauty. Her uncle lived about where the American University is now located. Kate Davis afterward married Joseph Pulitzer, owner of the *New York World* and the founder of the Pulitzer School of Journalism."

The present rector received in December, 1923, a letter from Mrs. Alice R. Tolson, at Tanglewood, Maryland, giving a short account of her attendance at Miss Rosa Nourse's school in the sixties. She wrote:

"When I first knew little St. Albans Church, in 1866, Mr. Causten owned the land to the side of the church. He had an old English residence, the land running up to the fence back of the Rectory. (I think the boys' school and a section of Massachusetts Avenue were taken out of his property.)

"Part of the land in front of the church was

covered with slaughter houses. The butchers did all their own killing and many of them lived out there. Their houses were small but there were some nice ones.

"Miss Rosa Nourse occupied a small house of three rooms nearly opposite the Rectory gate, in which she kept a Parish School (at no cost to the Parish). She had in the school about two dozen little boys and girls, and a class of young ladies who came in the afternoon.

"We went to church every Wednesday and Friday and on all Saints' days. Miss Rosa made those who could play the piano practice on the organ, so as to have music in church. Miss Lou Kervand was organist then, but her health was poor and substitutes were needed. On week days Miss Rosa and her pupils made up the congregation but the Rector would go through the services as reverentially as though the church were full. On Sundays the church would be very well filled. But I remember one Sunday when there was a torrential rain and the church bell rang as usual. Next day I asked Miss Rosa who had rung the bell. She said 'I did.' I asked if there had been anyone at church and she said 'Mr. Chew (the Rector) and I.'

"Miss Rosa seemed to give her time and life to church work. But the whole Nourse family worked for the church. Miss Rosa's mother, who was over seventy years old, would draw and paint cards for the school children. I am enclosing one that she gave me.

"Mrs. Nourse had a little desk and chair just to the right of the Chancel where she sat every Sunday if possible.

"I look back to the six months I lived there and went to Miss Rosa's school as among the happiest days of my life."

Mrs. Means also remembers Mrs. Nourse's special chair and prayer-book stand, referred to in Mrs. Tolson's letter; and says that often the children from Miss Rosa's school would gather violets and wild flowers from a field situated about where the Cathedral School for Girls now stands, and make little bouquets which they would place on the prayer-book stand just before service. The old lady would manifest the greatest pleasure when she found these floral offerings, and would always take the bouquets home with her. She seems to have tried to teach the children a little botany though the painted cards she gave them; the one which Mrs. Tolson enclosed with her letter shows "California Poppy and Hearts-ease."

Frequently the school children were invited to The Highlands to see Mrs. Nourse's collection of pictures, which interested and delighted them. There is every evidence that Miss Rosa's school, as an integral part of the Parish, was conducted in the same spirit of loving kindness which pervaded the little church. Like the congregation of St. Albans Miss Rosa's pupils had the happy consciousness of being "just like one big family."

CHAPTER V.

THE Rev. Mr. Christian left St. Albans in the autumn of 1864, and went to Minnesota where it was hoped, in a more invigorating climate, he might regain his health. But his physical strength, long over-taxed by his unselfish labors, failed; he died in Minneapolis a few months after his arrival there.

A call to the rectorship of St. Albans was extended to the Rev. John H. Chew who was then at Bladensburg, Maryland. Mr. Chew accepted the call but was unable to enter upon his new duties until Whitsunday of 1865. During the interim, the Rev. R. W. Lowrie, then a deacon, carried on the services and the work of the church. The Rev. Mr. Chew was a grandson of Bishop Claggett; and his paternal grandfather, Samuel Chew, was a man of prominence in the Revolutionary times, being one of the Committee who took over the Maryland state government after the departure of Governor Eden, the Provincial Governor.

In 1864 a rectory was built on land which Miss Rosa Nourse had purchased for the purpose, a half-acre lying south and slightly east of the present rectory lot. All the necessary funds for the building having been raised except one hundred dollars, a church supper was given to raise the final sum, and Mr. Chew came up from Bladens-

burg to attend the supper. The entertainment seems to have been highly successful, and the building was completed. This rectory, with certain additions, is still in use; but it has been moved from its original location. Mr. Chew and his family were the first occupants of the house, Mr. Christian having lived in "the Dulaney cottage," a house northeast of the church building which had served as a temporary rectory.

As has been said, the population of the community to which St. Albans ministered was quite scattered in the early years. There were, of course, no automobiles and the Wisconsin Avenue car line had not been laid, so that distances were real obstacles to communication and not merely links in a connecting chain as they seem to us today. Judge T. J. C. Williams, of Baltimore, a nephew of the Rev. Mr. Chew, who spent several of his boyhood years with his uncle at St. Albans Rectory, tells us that "The Tennallytown Road, now Wisconsin Avenue, was famous for its clouds of dust in summer and for its deep clay mud in spring and winter."

The parish was territorially a large one, although some parts of it were sparsely settled. The most populous section of the parish was in and near Tennallytown; and at that time there were certain elements in the Tennallytown settlement that presented a challenging need for missionary work. For all reasons, it became necessary for St. Albans to de-centralize its activities. Consequently in

THE REV. JOHN H. CHEW

1874 the church made its first effort to establish a mission. In that year services were held in Tennallytown, at first in the Baptist church, later in the hotel and (in good weather) in the open air, under a large oak tree which is still standing, on land which had been given to the parish by William D. C. Murdock. At the first of these open-air

services Miss Sallie Waln of Philadelphia by a gift of $20 began the fund for construction of a chapel which, through additional gifts and offerings, was erected in 1875.

Mr. Chew's rectorship covered a period of sixteen years. They were years in which he and his people were permitted to follow quiet and peaceful paths of usefulness while broadening the mission of the little church they loved. Those who knew Mr. Chew and who recall his ministry still speak of "the loftiness and beauty of his character as a Christian gentleman, his zeal, and the charming culture which characterized his every act."

In 1880 he was impelled by ill health to offer his resignation of the rectorship; but the Vestry refused to accept it at that time, insisting that he take leave of absence in the hope that he might be restored to health and enabled to resume his full duties. However, in 1881 at the vestry meeting held on Easter Monday a second letter of resignation was received from Mr. Chew. He wrote:

Georgetown, D. C.
April 18, 1881.

Dear Brethren:

By God's great mercy I have been spared to see this joyful Eastertide and am at present very much improved in health. But still I do not feel quite equal to the care of a parish and particularly a parish with two churches, requiring two services every Sunday.

Your parish, I know, has been as well cared for during my absence as was possible under the circumstances. I have myself visited all cases of

extreme illness, and the services of kind brethren have been procured for the baptism of all our sick children, the burying of all our dead, and the performance of divine service and the administration of the Holy Communion on all festivals and the first Sunday of every month, and on all other Sundays the services have been performed by a lay reader. But still I think it would be much better for you to have a Rector in the parish at once, and therefore I again tender my resignation and beg that you will accept it and proceed immediately to call a Rector. I assure you, my dear brethren, that it is by the strongest convictions of duty that I am constrained to sever the ties that have so pleasantly bound us together for the last sixteen years.

That God's blessing may rest upon you for ever is the earnest prayer of

Your friend and Rector,

(Signed) John H. Chew.

To the Vestry
of St. Albans Parish.

Feeling it their duty, albeit "a sorrowful duty," to accept this second resignation, the Vestry did so, with expressions of the deep pain which they experienced in reflecting upon "the separation of rector and people after a loving ministry of sixteen years, characterized by exceeding gentleness and humility."

Following Mr. Chew's rectorship, the Rev. Nelson Ayers was called to the parish for one month but it does not appear that he was installed as rector or that he assumed the duties and responsibilities of the office.

At a vestry meeting held at St. Albans on August 7, 1881, it was resolved that a call be extended

to the Rev. Neilson Falls. Mr. Falls had a large family and the salary which the church could afford to pay at the time was not sufficient for their needs; hence he was obliged to continue in the government position which he held while serving as Rector of St. Albans. He remained at St. Albans for fourteen years and despite his multiplication of duties, his long incumbency was marked by a rare faithfulness in the maintenance of the services of the church.

In an old scrap book kept at St. Albans there appears a clipping from *The Evening Star*, Thursday, September 29, 1881, which describes a festival given at the church to raise funds for putting the rectory in order for the newly elected rector, Mr. Falls. Written in days when society reporters wrote rather more naively than is the fashion of our sophisticated era, this clipping has a charming freshness for the modern reader:

"Festival at St. Albans.—The ladies' festival last evening, at the rectory of St. Albans (Episcopal) church, on the summit of Georgetown Heights, half a mile beyond the new national observatory, was one of the most delightful affairs of the kind. The beautifully illuminated porches and grove, the profuse floral decorations, the delightful vocal concert by select amateurs from the choirs of Washington and Georgetown, the fair, the splendid feast, and the punch without the Roman, were features of the entertainment and afforded genuine pleasure to the many ladies and gentlemen of the wealthier congregations of Washington and Georgetown who had assembled there, in a commendable spirit, to encourage and aid the ladies of St. Albans in preparing the rectory for the reception of their recently called pastor, and especially in providing his baby with a fresh cow,

as it was deemed rather imprudent in a drought like this, even for a minister's baby to venture on the Heights of Georgetown without ample guarantee for its wherewithal. The affair was a great success in every respect and was enjoyed by all. The profits—all net—amounted to more than $100. Among those present were the Rev. Mr. Stuart of Christ Church, and his sprightly niece from Princeton, N. J.; Rev. Dr. Buck, Mrs. Admiral Rogers and daughter, Miss Hanewinkle of Richmond, Va., Miss Suter, daughter of Rev. Mr. Suter of Christ Church, Alexandria, Mr. Thomas Hume of Washington and his niece Miss Watkins, Col. and Mrs. McH. Hollingsworth, Mr. and Mrs. John Marbury, Miss Addie Morton, Mrs. Leitch, Miss Marshall of Georgetown, Miss Burnett of Baltimore, and many other beautiful ladies and handsome gentlemen whose names were not learned."

Another clipping, undated but apparently describing the same festival or one given shortly thereafter, gives us the names of some of the church workers of that time:

"The festival at St. Albans was a decided success, the amount of $150 having been raised without any lottery or chance scheme. The supper tables were in charge of Mrs. Charles Weaver, assisted by Miss Pyles; fancy table, Mrs. Frank Middleton, assisted by Misses Clarke, Taylor and Nicholls; ice cream, Mrs. Edward Brooke and Miss Maggie Yeabower; Rebecca's well, the Misses Nellie Brooke, Susie Weaver and Lizzie Wetzell. Among those present were Messrs. George and D. C. Green and families, Capt. Clarke, U. S. A.; Col. Elliott, U. S. A.; Mrs. Charles Weaver and family, Mr. M. C. Weaver and family, Mrs. Dr. Busey, Mrs. Saville, and Edward Brooke and family."

CHAPTER VI.

DURING the rectorship of the Rev. Mr. Falls, the steady growth of the city northwestward began to make itself felt. It was a development which was eventually to end the out-of-the-worldness of St. Albans. Even in the eighties what we call "the great world" was brought to the very door of the church, for in 1885 President Cleveland purchased for his use in the summer seasons an estate a short distance to the north of St. Albans called "Oak View," or sometimes "Red Top."

While the President and his family were in residence there, Mrs. Cleveland regularly attended St. Albans Church. This fact, of course, interested the general public and was given considerable newspaper notice. One of the newspaper articles of the time is quoted below, because the reporter who described the church saw it through the eyes of an "outsider" and therefore gives us a detached view of St. Albans in the eighties. Most of our descriptions of the church in the old days have come to us from those who saw through the eyes of affection. It is interesting to see what different things a church may mean to those who know it and those who merely look at it. However, it is evident that even this casual newspaper reporter caught something of the sweet and simple friend-

liness of the congregation that worshipped in St. Albans, a friendliness and simplicity which the First Lady of the time found most congenial.

IN A COUNTRY CHURCH

Mrs. Cleveland Finds a Quiet Place to Worship

SHE IS A REGULAR ATTENDANT AT ST. ALBANS ON THE TENNALLYTOWN ROAD

The Edifice and Its Congregation

"Within a short distance of Oak View, the President's summer home, is the Church of St. Albans. It is a modest structure, built of wood, painted brown, and stands a little way back from the Tennallytown Road in a grove of trees. Until this summer its history was uneventful. The Rector—for it is an Episcopal Church—preached each Sunday to a small congregation made up week after week of the same persons. There was little to vary the monotony of church life and the climax of social enjoyment was reached in an occasional garden party held under the trees.

"There was quite a ripple of excitement in the little church, however, when one Sunday morning shortly after the President had become domiciled at Oak View for the summer, Mrs. Cleveland and her mother entered the edifice and took their seats among the congregation. Since that time she has never failed in her attendance when in the District, and consequently the congregation has become considerably larger. Across the road from the church is the Washington Inn, a new hotel built by New York capitalists, and its fashionable guests have frequently been induced to attend divine service in the hope of seeing the distinguished worshipper. The country people roundabout, also have been more attentive to their church duties than was ever known before. But outside of this limited circle the fact of Mrs. Cleveland's attendance was unknown, and yesterday for

the first time a newspaper reporter was attracted thither by her presence.

A WALK FROM OAK VIEW

"The bell on the tower which surmounted the shingled roof had just finished ringing yesterday morning when Mrs. Cleveland accompanied by her mother and her cousin—the latter a little lad, brother of May Huddleston—entered the churchyard gate and passed up to the entrance of the church. As usual they had walked over from Oak View, cutting across the big field in front of the cottage in order to quickly reach the road. Down the dusty highway Mrs. Cleveland came, following the narrow path for pedestrians close to the fence. There were not many people on the road and these few did not recognize the President's wife in the plainly attired lady who was thus quietly and unostentatiously walking to church. She wore a grey checked silk dress, with a band of drab velvet across the bottom of the skirt, and as the morning was rather chilly she had on a close-fitting black jersey which displayed to advantage the well rounded lines of her figure. She wore a black straw turban instead of a bonnet, and in a buttonhole of her jersey was a red morning glory which she had picked from a vine as she came along.

THE CHURCH

"The church which Mrs. Cleveland entered could lay no claims to being either fashionable or pretentious. The most conspicuous feature of its interior was a gigantic stove with a long ungainly pipe which stretched entirely across the ceiling, and found an outlet in the roof over Mrs. Cleveland's head. The walls were plainly plastered and the floor was carpeted only in the aisles except on the side where Mrs. Cleveland sat. The pews were plain wooden benches with high stiff backs and near the Chancel were two large blue shields with religious mottoes in white paper letters. In size, the interior of the edifice is small. Mrs. Cleveland's cousin, young as he is, could stand by the organ in the rear and easily shoot a marble into the furthest corner of the dimly lighted Chancel. One hundred and fifty persons

THE REV. J. NEILSON FALLS

would probably test the seating capacity. Yesterday between sixty and seventy-five persons were present. They were plain, well-to-do people. Most of them lived in farm houses in the vicinity and had worshipped in the church ever since it was built.

THE SERVICE

"Mrs. Cleveland brought her own prayer book, which corresponded with the rest of her attire in being plain and unadorned. She found the various portions of the

service with ease and devoutly followed the rector through the Litany, uttering the responses in a low, clear voice. When the congregation sang, she sang too without restraint. Some little girls in the seat in front of her were greatly interested in her little cousin, and she smiled upon them so graciously and prettily that many a society belle in the great world outside might have envied them with good cause. The service over, she mingled for a moment with the congregation. She had a word to say with the gray-bearded warden who had passed around the collection plate, and she made a laughing remark to a group of young girls. It was hard to believe that she was really the first lady of the land. It was some minutes before she could leave the church for she has made many friends in the congregation, but finally she reached the door and then, with a pleasant good-bye to the rector, went back once more to Oak View. It was a difficult thing to realize, as she walked up the road, her face lit up by a girlish smile, that before long she would be standing beneath a glittering chandelier in the Blue Room of the White House, bedecked with diamonds, and receiving by the side of the Chief Executive the most distinguished people in the land.

A TALK WITH THE RECTOR

"'This will be her last Sunday with us, I suppose', said the rector, Rev. J. N. Falls, with a tone of regret, to the reporter, as he stood at the church entrance and watched Mrs. Cleveland's retreating form. 'Before next Sunday she will have started on her trip with the President and when she returns late in October, she will probably remain in Washington at the White House. She has been very glad to find this quiet place to attend church, for she does not love notoriety or display, and among us she did not have to surround herself with dignity or reserve. While she has not personally interested herself to any extent in church work, she has been a very regular attendant at the services and has shown her interest in various ways.'"

Mrs. James E. Eckloff, who was at the time of Mrs. Cleveland's attendance at the church one of

the little girls mentioned in the above-quoted article, has her own vivid recollections of the experience. She thus recalls it:

"During Mr. Cleveland's first administration, Mrs. Cleveland and her mother, Mrs. Folsom, attended Sunday morning service at St. Albans Church. This fact was very wonderful to the young girls of school age in the parish. I can still recall the thrill it gave us to watch for her arrival on Sunday morning. After she was seated in the church we would take our places in the pew back of her and feast our eyes on her every movement during the service. The fact that she wore no bustle at a time when no other woman would dare be seen without that article of fashion made her especially interesting.

"She was very gracious and was especially kind to the little motherless daughter of a gardener of Mrs. Dulaney's. She would seek out this little girl and take her in the pew with her, to the envy of all the other little girls."

Another distinguished person whose occasional attendance at St. Albans was a matter of public interest in later years was Sir Julian Pauncefote, British Ambassador to the United States. Sir Julian was a frequent visitor at the home of the Nourses and at "Twin Oaks" and sometimes accompanied the Nourses to service at St. Albans.

CHAPTER VII.

AT a vestry meeting in April, 1887, the Rector, the Rev. Mr. Falls, asked permission to make an addition to the church by erecting a choir room adjoining the Chancel, the cost to be paid by funds received especially for that purpose, and the choir room to be a memorial to the late Mrs. Nourse. Permission having been granted, the work was undertaken and was satisfactorily completed by 1891.

The choir itself was still most informally organized. Indeed, there was little formality in the organization of any of the church work at that time. Mrs. Eckloff, in recalling her youthful impressions of the parish writes:

"Another incident that was of great interest to these girls" (she has just been telling of the interest taken by the young girls of the church in Mrs. Cleveland's attendance at service) "was the coming of the Nourse family on Communion Sundays with the big market basket containing the Communion Service and bread and wine. (This was ordinary wheat bread.) When we were a little older it was our duty to receive this basket, take it into the vestry room, prepare the bread and wine and place it and the service on the altar in readiness for Service.

"Throughout the ten years from 1885 to 1895 there were no organized societies or guilds to help in the parish work, except a sewing guild of very young girls, under the leadership of Miss Jeanie Van Zandt. This guild did a good work among the poor of the parish (of whom there were a great many at that period.) They

clothed children of Sunday School age so that they could attend the school.

"The chancel was looked after by girls because they loved the church and the work. This love had been fostered by the teachings of Miss Rosa Nourse; as these children grew up the very sound of the church bell said to them 'Come to church says Rosa Nourse'."

In November, 1895, the Rev. Mr. Falls, feeling that the work of the parish required more active service than it was in his power to give, tendered his resignation to the Vestry. In accepting the same, the Vestry presented him with a "slight testimonial of their kind regard for him and his family."

For a year after his resignation, the church had no rector. But in November, 1896, the Rev. Philip M. Rhinelander, then a Deacon, came to St. Albans in acceptance of an informal call from the Vestry which was later made formal and was duly recorded at the December vestry meeting. He remained as priest in charge until June, 1897.

During the year in which the church had no rector and no priest in charge, there was an inevitable slackening of interest in parish work; and, as has been explained, there had never been a very formal organization of parochial activities at St. Albans. But in his brief residence, the Rev. Mr. Rhinelander succeeded both in re-awakening the congregation's interest and in introducing that sense of order and discipline which is so essential to the continuity of any organized work.

One of the first things he did was to organize a

Chancel Guild. He asked Mrs. Satterlee to meet the little group of women and girls who had been struggling, through leaderless months, to maintain proper services in the church, and to instruct them in proper care of the Chancel. This meeting was held at the home of Mrs. Edward Brooke, and there St. Albans Chancel Guild was formed.

The boys' vested choir, inaugurated during the rectorship of the Rev. J. Neilson Falls, was reorganized when the Rev. Mr. Rhinelander took charge of the Parish.

In 1896 an effort was made to purchase the St. Albans property. The Dulaney estate, comprising the land which was afterward to become the Cathedral Close, had been sold and its purchaser was experiencing difficulty in making resales because a church stood on part of the tract. Therefore pressure was brought upon the St. Albans Vestry to dispose of the church property. But it was decided that no proposition for the sale of the church site would be considered. Indeed, during the incumbency of the Rev. Mr. Rhinelander the church was redecorated. However, Miss Rosa Nourse agreed to accept an exchange of the lot on which the rectory had been built for the lot on which it stands today; the understanding being that Mr. Barber, who asked for the exchange, should bear the expense of moving the house.

In the year 1895, Washington had been made a separate Diocese and Bishop Satterlee, the first Bishop of Washington, was already developing the

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work of the new Diocese along all lines. In August, 1897, he wrote to the Vestry of St. Albans as follows:

"I have felt it my duty to the Diocese of Washington to transfer the Rev. Philip M. Rhinelander from St. Albans to the Pro-Cathedral.

"It is but just to you that I should explain my reason for this action.

"I. The educational work among the clergy of our new diocese is of paramount importance for we are in the beginnings of our history and are now forming the traditions of the future.

"Mr. Rhinelander has received a kind of education which fits him peculiarly for this work and the experience of the past year has deepened the conviction.

"II. I find after a year's trial that it will be absolutely impossible for him to divide his time between the growing work of St. Albans and the equally growing needs of the educational work. . .

"You need no assurance from me that the welfare of St. Albans Parish lies very near to my heart. I regard it as one of the most important points of the whole diocese and shall care for it as a church which I believe has a future before it, and therefore I want to nominate to the Vestry as Mr. Rhinelander's successor the Rev. G. C. F. Bratenahl who is also a clergyman of marked ability, energy, and consecration of life."

The Vestry thereupon accepted the Rev. Mr. Rhinelander's resignation with expressions of their deep regret; and they extended a call to the Rev. G. C. F. Bratenahl, then a deacon, to act as Minister in charge until his ordination to the Priesthood, and then to take charge of the Parish as Rector. The Rev. Mr. Bratenahl entered upon his duties at St. Albans in June, 1897.

The year in which he began his rectorship was a year of great significance in the history of the

Diocese of Washington, for in 1898 the old Nourse estate of "Mt. Alban" was purchased from Mr. A. L. Barber by the National Cathedral Foundation as a site for the proposed Cathedral of Saints Peter and Paul.

The relation existing between the parish church of Saint Albans and its neighbor, the great National Cathedral, is believed to be unique. Nowhere else in this country is there a cathedral in immediate contiguity with a parish church; and while there are cathedrals abroad which have parish churches for close neighbors, the cathedrals in those cases have not sprung from parish churches.

In the old world, cathedrals were built before parish churches. For in the early days of Christianity the Bishops, together with their associate clergy, carried the Gospel of Christ to those who had not yet received it; and the first church erected was always the Bishop's church which, because it contained the Bishop's chair or cathedra, was called a cathedral. As Christian influences would spread from this Mission church as a center, church homes were built for the new converts, which were later called parish churches.

But in colonizing the new world, immigrants to America had no missionary purpose. They simply brought their accepted faith with them to the new land and built parish churches where they might worship together. They did not build Bishops' churches. In fact, they could not have done so because they were unable to secure Bishops until af-

ter the Revolutionary War. Thus in America the parish church came first, and cathedrals much later, reversing the European order. It is, then, almost symbolic of American church history that our National Cathedral at Washington should rise on a hill where a parish church was already standing.

Had St. Albans not occupied this hill, then the hill itself had been lost to the Church. Washington Cathedral owes its unrivaled site, overlooking the National Capital, to the faith and firmness of St. Albans Vestry which refused to accept any commercial proposition for removing the church building from the hill which had been so long hallowed by prayer.

When the Peace Cross was dedicated, October 24, 1898, fitting recognition was made of the Cathedral's debt to St. Albans when in the course of the beautiful ceremony Mr. James B. Nourse, Senior Warden of St. Albans and direct descendant of Joseph Nourse, unveiled the Cross.

At a special vestry meeting held at St. Albans November 1, 1898, the following resolution was passed:

"Whereas a unanimous resolution of the House of Bishops during the General Convention in the city appointed a committee of themselves and including the Bishop of Washington to arrange for the transfer of the remains of the Rt. Rev. Thomas John Claggett, first Bishop of Maryland, and of Mary Gantt, his wife, to the grounds of the Cathedral of Saints Peter and Paul, Washington. Therefore we, the Rector and Vestry of St. Albans Parish do request the Bishop of Washington

ONE OF THE EARLIEST VESTED CHOIRS

to have the remains of the Rt. Rev. Thomas John Claggett and his wife interred in a vault at the East of the Chancel window of St. Albans Church, to rest there until they shall be removed to their final resting place in the Cathedral of SS. Peter and Paul."

This resolution was a formal record of action already taken; and on the afternoon of the same day in which it was passed, the reinterment of the remains of Bishop Claggett and his wife took place at St. Albans. A special form of service had been prepared by Bishop Satterlee, a modification of the burial service of the Book of Common Prayer. In conducting the service, Bishop Satterlee used Bishop Claggett's own prayer book, which had been loaned for the occasion.

It was considered especially fitting and appro-

priate that Bishop Claggett should rest in the National Capital, and eventually in the National Cathedral, because he was the first Bishop in the whole Church of God to be consecrated on American soil. Also, when the United States Senate in 1800 had held its first session in the city of Washington, Bishop Claggett had served as its first Chaplain.

It was equally appropriate that St. Albans should be chosen for the temporary place of interment, until removal to the Cathedral should be possible, because Bishop Claggett's descendants had been closely identified with the church; the Rev. John H. Chew, one of St. Albans most loved rectors, and his wife (S. Genevieve Claggett) both having been descended from the Bishop, through different lines.

In the years since 1898, as Cathedral and parish church have grown side by side to new beauties, the relation between them has been unmarred. They have complemented each other, as they were intended to do; the one serving as a Temple for the community, the other as a spiritual home. Just as in Jerusalem there was need for the Temple and need for four hundred and eighty synagogues, so in a Christian city today the function of a cathedral and the function of the parish churches are separate and distinct. This distinction is exemplified in the relationship between Washington Cathedral and St. Albans. They stand together on the same hill, but they remain independent, the one of the other, being united only by the free bonds of faith and love.

CHAPTER VIII

FROM the very beginning of his rectorship, Dr. Bratenahl took a deep interest in strengthening and enlarging the mission work of the parish. At a vestry meeting held in December, 1898, he was authorized to appoint a committee of three laymen to assist him in the mission at Tennallytown. Early in 1899, he undertook a special mission among the colored people of Tennallytown, which was called the Fort Reno Mission and was supported through the self-sacrificing efforts of one woman and the aid of St. Monica's League.

Some measure of the progress of the work at Tennallytown is given by the completion in 1900 of a parish house, built at a cost of over two thousand dollars, and offering facilities for social gatherings and a free library. The Washington *Star*, March 15, 1900, printed the following account of this parish house:

AFFAIRS IN GEORGETOWN

Parish House Completed by St. Albans Episcopal Congregation

Nucleus of Free Library Installed

"St. Albans Episcopal Parish has just completed a parish house on the chapel lot, fronting the Murdock Mill Road at Tennallytown. The building is an attractive one and contains a hall with a seating capacity for

about four hundred, with a stage, dressing rooms, and other needed space. Connected with it is a neat cottage for the use of the caretaker, with kitchen accommodations for the use of the parish guilds and other church organizations. In the basement of the main building it is proposed to fit up bowling alleys and a gymnasium for the use of the young men, who at present have only a smoking room for their separate use.

"The nucleus of a free circulating library has been installed in a room in the building, and numbers already several hundred books. Monday evening next, the first lecture will be delivered in the hall by the Rev. Philip M. Rhinelander, on Quo Vadis, illustrated by life-size stereopticon pictures. The erection of the parish house has been a valuable addition to Tennallytown."

A catalogue of the library referred to in this article was printed in 1901 and shows that there were almost a thousand well-selected volumes.

Early in 1900 a new mission was begun on the Conduit Road, where a building known as "Temperance Hall" was rented for Church services and Sunday School. Beginning with Trinity Sunday, 1902, services and Sunday School were regularly conducted there every Sunday afternoon. In 1904, through the generosity of a member of the congregation, this hall was purchased together with its contents, to wit: a piano, fifty chairs, benches, stove, desk, table and two lamps.

The older and larger mission in Tennallytown was called St. Columba's; the new mission St. David's. The mission for the colored people at Fort Reno was known as St. George's; services were held in a temporary hall, but in 1903 a lot

ST. ALBANS CHOIR

was purchased on which permanent buildings might eventually be erected.

The rapid enlargement of parochial work necessitated assistance for the Rector, and the services of the Rev. John Dysart were secured. The Bishop assigned Deaconess Libbey for special work in the Fort Reno Mission; and Miss Julia F. Boyd directed the activities of St. Columba's Parish House.

In 1901 the Rector and the Vestry of St. Albans decided that the growth of the St. Columba mission justified greater autonomy for that chapel; and accordingly a Board of Sidesmen, composed of members of the St. Columba congregation, was given entire charge of all matters within the jurisdiction of the chapel territory, under the supervision and control of the Rector and Vestry of St. Albans. The assistant to the Rector had charge of the chapel, as curate. Upon Mr. Dysart's resignation in 1902, the Rev. W. J. D. Thomas became curate; and when he resigned in 1903, the Rev. Frank F. Kraft.

In addition to the expansion of its mission work in the first years of the new century, St. Albans improved and enlarged its own church building, to accommodate its growing congregation. An important step toward modernizing the church had already been taken in 1898, when the old stove was removed and a furnace installed. The stove had been a conspicuous detraction from the beauty of the church; it had also caused interruption of serv-

ices because it always required fresh fuel at least once during service. Older members of St. Albans congregation can remember "Uncle Billy" Reade, the faithful old colored man who was sexton for many years, replenishing the fire at his own appointed time, entirely oblivious of the fact that the

ST. DAVID'S CHAPEL, 1900

rattle of fuel and the bang of the stove door might be spoiling the climax of a carefully prepared sermon.

"Uncle Billy" Reade deserves more than passing mention in a history of St. Albans for his years of faithful service to the church. He was in his day quite a character. His familiarity with Holy Scrip-

ture was a matter of considerable pride to the old man, and whenever a clergyman, resident or visiting, made a slip of the tongue in his scriptural quotations, "Uncle Billy" would speak of it after service. When he died, his funeral was largely attended by members of the congregation, all of whom had a real affection for him; and Dr. Bratenahl, contrary to custom, preached a short sermon at the service, knowing that "Uncle Billy" would have wished a sermon at his funeral.

The modernizing of the church's heating plant was followed shortly by plans for enlarging the church structure. The committee appointed for considering such plans reported in June, 1900, that the most feasible procedure would be to move the chancel, choir and vestry room as far back as might be deemed necessary, and in the space so made to build a transept of about the dimensions of the nave. Thus the required additional seating capacity would be gained, all of the original building preserved, and the original appearance and design retained. This report was accepted and approved; and Mr. Charles C. Glover, a member of the congregation, raised the necessary funds for the work.

In 1901 a parish paper was established, called *The Chronicle,* in memory of that ancient *"St. Albans Chronicle"* published in 1480 on the second printing press set up in England. The November issue of the *Chronicle,* 1901, stated:

"The enlargement of St. Albans Church is rapidly approaching completion. Architecturally considered, the

addition of the transepts harmonizes so entirely with the old building as to give the impression that they were part of the original design. The old corner stone was relaid in the presence of the vestry on St. Luke's day with a short service of prayer."

In 1901 funds were raised to erect a shelter at the gate of the Parish Church; and during that year the Wisconsin Avenue trolley line was extended, so that in 1902 the cars came up from Georgetown as far as St. Albans, and beyond. With a car stop at the gate and a shelter for bad weather, the church was made accessible to a constantly increasing number of persons. No longer was it a country church; the city had moved out to include it.

The erection of the two cathedral schools—the National Cathedral School for girls and St. Albans School for boys—also increased the attendance on church services very greatly.

Mr. J. Clark Middleton, organist and choirmaster at St. Albans, trained a chorus of young girls from the Cathedral School to sing the evening service; so that the church now had two vested choirs, a choir of boys and men for morning service and a girls' choir for evening service. Far more ambitious music could be achieved than had formerly been possible because in 1902 a larger organ was purchased to take the place of the old pipe organ which had been used continuously since it was presented to the church by Mr. and Mrs. W. D. C. Murdock, in 1855. Mr. Clark Middleton was the son of Mrs. Frank E. Middleton, who for many years had given her services to St. Albans as organist. In the re-

ST. GEORGE'S CHAPEL, 1902

markably short space of ten years, he had risen from choir boy to choirmaster and organist; his unusual talents enabled him to take full advantage of improved conditions to lift the church music to higher levels.

The progressive changes which St. Albans made along all lines in the first years of the twentieth century indicate that the little church was thoroughly alive to the spirit of the time. Not only was the community immediately around St. Albans changing—men and women everywhere were responding to new currents of thought and new inventions. What we now call the machine-age was beginning. Although it was not fully appreciated, perhaps, at the time, a new era of civilization had arrived.

In many ways, St. Albans proved that it was not afraid of progress. It was ready and eager to meet the new conditions brought about by improved methods of transportation and quick lines of communication. It was glad to meet the demand of its people for more varied interests and fuller lives. Why, even as early as 1902, at an entertainment given for the Parish House in Tennallytown, as "a special attraction" moving pictures were shown, "including the Coronation of King Edward VII and Cinderella!" The moving picture was still in the infancy of its development then, still as great a fairy tale as Cinderella itself. Yet the progressive church workers of St. Albans were alive to the educational value of the new invention as well as its entertaining qualities.

But it is equally to be remarked that St. Albans proved no slave to progress and change. In the shifting standards and changing moral values of the machine age, it held true to its old-time integrity; and it remained friendly, simple and genuine. Like the great Church which it serves, St. Albans understood how to keep the best of the past while finding the best in the present.

The year 1904 was Jubilee Year for St. Albans. Fifty years had come and gone since Miss Phoebe's "free church" had risen on Mount Alban. The fiftieth anniversary was celebrated on All Saints Day. There was celebration of Holy Communion at 7.45 in the morning; All Saints' Festival Service at 11 A. M., including Morning Prayer, Holy

Communion, and a sermon by the Rector; a children's service at 4 P. M., when the children of the parish made a "birthday offering," each child having been provided with a little yellow bag in which to place as many pennies as he or she was old. At five o'clock in the afternoon there was a reception for the children of the parish at the rectory. The regular anniversary service was held at 7.30 in the evening.

Following the evening service, a reception was given to the congregation by the Rector and Vestry. This reception was held at "The Highlands", the home of the Nourse family, which had been graciously offered for the occasion. Miss Mary Nourse, Mrs. Bratenahl, and the wives of the Vestry members assisted in receiving the congregation.

The programme of anniversary services was most attractively printed in golden letters appropriate to a "Golden Jubilee." On the last page of this programme appeared an interesting poem written by the Rev. R. W. Lowrie, D. D., who—it will be remembered—was in charge of St. Albans Church during the interim between the rectorship of Mr. Christian and that of Mr. Chew. Dr. Lowrie paid poetic tribute to the little church about which his affections still centered, in the following lines:

"My song, a little rustic Church, as sweet as e'er I knew;
Around it is a grove of green, above a sky of blue.
Atop the little hill it stands, true Church, without, within,

Remote from city's heated ways, her fashion and her sin.
Slow rose its consecrated walls thro' checkered woe and weal,
Memorial of one woman's faith and other's love and zeal.
A little steeple cross it hath, quaint roof and pealing bell,
One aisle the little minster hath, and free her pews to all,
As should they be to them that seek upon His name to call;
And symbol of the Church's strength, her ceiling beams of oak,
While panes of many a hue let in the light to humble folk;
And font, fit place, the doorway by, since it the doorway is,
And altar to commemorate the one great sacrifice;
And dearer than Cathedral pile to all who worship there,
Than Abbey with its arches high, this holy house of prayer.
They love the little cross that points the sinner to the sky,
And symbols, with its triple ends, mysterious Trinity;
And one for Gentile, one for Jew, with outstretched arms and wide,
That none should perish utterly for whom the Saviour died.
They love her sacred desk, from where the Word of Life is given,
The living water from the Rock, the living bread from heaven;
They love the modest pulpit, too, where simple truth is said:
They love her row of churchly stalls, where precious prayer is prayed,
Her simple chancel, broad and bold, where surpliced servants bend,
Where faithful few to favored feast in solemn order wend.
This Prayer Book Church keeps seasons all, as Prayer Book doth command.
Oh, would that Prayer Book Churches more adorned this Christian land.
At Christmas, hang her walls with green; at Easter blooms the font;
Good Friday black; at Whitsun white; the olden Church's wont!
This Prayer Book Church keeps holy days, she loves the sainted dead,
And keeps in memory ever green the holy lives they led.
Venite, Benedicite, how swell they on the ear
When organ peals; the Creed, Amen, how solemn sound they there;

And how the churchly, bold response to Psalm and Litany,
And Gloria gladly lifted up to Holy Trinity!
From village nigh and country round the Prayer Book people come,
And Prayer Book people always feel in Prayer Book Church at home.
St. Albans! Thus the daughter minds the mother's martyred dead.
God speed thee, in His holiness, thy quiet way to tread.
No praise too high, tho' know we not what glory waits thee yet,
For thou has stood these many years the Church's bold vidette."

CHAPTER IX.

THE parish entered its second half-century with purposeful energy, eager to increase its usefulness.

In the year preceding the fiftieth anniversary, St. Albans Parish statistics had shown 69 baptisms, 30 confirmations, 327 communicants, 29 Sunday School teachers, 349 Sunday School scholars, offerings for missions, $557.37 and parochial offerings, $8,477.88. In the fifty years of its existence, the parish had recorded 841 baptisms and 341 confirmations.

The Christmas issue of *The Chronicle* in 1904 gave the following list of organizations then active in the parish, with the dates of their formation:

Chancel Guild, All Saints' Day, A. D. 1896.
Woman's Auxiliary, Feast of Conversion of St. Paul, A. D. 1899.
The Parish Guild, Feast of Conversion of St. Paul, A. D. 1900.
Daughters of the King, Feast of the Purification, A. D. 1900.
Girls' Friendly Society, Feast of the Annunciation, A. D. 1900.
Brotherhood of St. Andrew, St. Andrew's Day, A. D. 1900.
The Chronicle, St. Michael and All Angels, A. D. 1901.

The Rector's Aid, St. Michael and All Angels, A. D. 1902.

There was a fine spirit of co-operation among all the organized groups, and in the whole congregation of St. Albans there was the will to go forward. As a consequence, the years succeeding the Jubilee Year told an inspiring story of progress.

The several missions continued steadily to grow and prosper. In 1905, the Rev. J. M. Hillyer took charge of the mission at St. David's. In 1906 the Rector recommended that steps be taken for the maintenance of a clergyman at St. Columba's, so that the work at Tennallytown might be placed in the care of a minister who could devote himself entirely to that portion of the parish. In compliance with this recommendation, St. Albans Vestry authorized St. Columba's Board of Sidesmen to call the Rev. J. Neilson Barry and to secure a vicarage in Tennallytown for his occupancy. In that same year Mr. Edward Douse having been ordained deacon, was appointed assistant to the Rector and given charge of the St. George mission.

In 1907, both Mr. Barry and Mr. Hillyer resigned; the Rev. William R. Bushby succeeded as Vicar of St. Columba's and Mr. Charles T. Warner, then a student at the Theological Seminary in Alexandria, took charge of the work at St. David's. In 1910, upon the resignation of Mr. Bushby, the Rev. Charles T. Warner (having been ordained to the Diaconate in April of that

year) was elected an assistant minister in St. Albans Parish, to serve as Vicar of St. Columba's and also to retain the mission work at St. David's. On All Saints' Day, 1910, Mr. Warner was ordained to the Priesthood, the service taking place at St. Albans Church.

Many improvements were made in St. David's Chapel during 1908; the building was enlarged and re-painted, electric lights were installed, and the Chancel was fitted with new furniture, including choir stalls which were the gift of the Rev. William Tayloe Snyder, Rector of the Church of the Incarnation, Washington, D. C. In the following year, 1909, the chapel building was moved from the leased lot on which it stood to another lot about two hundred yards distant, at the junction of Little Falls and Conduit Roads, which had been given to the Parish by Miss Bessie J. Kibbey. Immediately after the removal of the chapel building, work was begun on St. David's parish hall for which there was a real need; in January, 1910, this parish hall was completed and opened for the use of the congregation.

St. Columba's was enlarged to double its seating capacity in 1911; and a large tower added to the building, which was fitted with a great church bell weighing over seven hundred pounds, the gift of Mr. John R. McLean whose country estate "Friendship" bordered on Tennallytown.

Although St. George's Mission had not yet acquired a chapel building, widening interest in the

mission and its work was creating an urgent need for such a building.

The same year which witnessed the enlargement of St. Alban's oldest mission, St. Columba's, saw also the beginning of two new missions—All Souls' in Woodley Park, undertaken by the Rev. Dr. J. McBride Sterrett, and St. Patrick's Mission on the Foxhall Road, where services were conducted by layreaders. The *Washington Herald* of Saturday, July 29, 1911, announced that:

"St. Albans parish, which is the largest parish in the District of Columbia, territorially, a few days since acquired by the gift of two generous church women a large lot of ground on the Foxhall Road, near Reservoir Street, in a locality which is rapidly being built up and where no other church is located. It is proposed in the near future to erect on this lot a commodious hall, which will for the present serve for both parish hall and church, and later when the work warrants a church will be erected.

"This will give St. Albans parish six places of worship in the nine square miles of territory within the parish limits. . . . Truly it can be said of this parish that it has the missionary spirit."

The same paper, under date of October 28th, 1911, said:

"Last Sunday a new mission was begun in St. Albans Parish at 22 Foxhall Road, with Sunday School at 3 P. M. and evening prayer and sermon at 4 P. M.

"This newest mission of St. Albans bears the appropriate name of St. Patrick—appropriate because St. Patrick was a saint of the old British Church or Church of England, who was born not far from Glasgow, Scotland, and eventually went over to Ireland as a missionary from the British Church, his father being one of its clergy; appropriate because St. Albans

parish already has missions called after other great early Christian leaders of Britain—St. Columba and St. David, representing the evangelization of Scotland and Wales."

The Chronicle, in its issue on the Feast of St. Michael and All Angels, 1911, gave an interesting account of this same "infant mission" of the parish:

"Last July two devoted Church women, Mrs. Elizabeth G. Calvert and her sister, Miss Cornelia P. Randolph, offered to the Vestry a lot on Foxhall Road, which for about a century has been the private burying ground of the well known Lingan family.

"This lot is situated in a part of the Parish which is rapidly building up, where there is no church, and where our Rector has for some time been desirous of planting a Mission. The offer was at once accepted, and we hope on the first Sunday in October to begin Sunday School and Services.

"When it came to naming the new Mission, a very devoted Communicant of the Parish, Miss Elizabeth S. MacLeod, suggested the name of St. Patrick. This is a most happy selection for we have a St. George representing England, St. Columba, Scotland; St. David, Wales; and now the patron saint of Ireland. Many think Patrick was a Roman priest of foreign birth, but history tells us that he was of English birth, and received his orders as Deacon, Priest and Bishop from the old English Church from which we are descended."

The Churchman of November 4, 1911, in commenting on the opening of St. Albans latest Mission, said: "St. Patrick's would appear to be the first church of our communion in this land dedicated to the Irish saint."

During these years of rapid expansion in the parochial missions, St. Albans itself was finding

enrichment of spiritual life, and multiplying opportunities for social service. The devotional spirit of the congregation was expressing itself in the beautifying of the church fabric. Among the many memorial gifts made to St. Albans Church at this period were the four Transept windows which were installed during the years 1909 and 1910. As these windows commemorate the saints for whom the parish church and three of its chapels are named, it is interesting to reread the informative articles which were prepared by the Rector and printed in *The Chronicle* at the time the windows were set in place. At Ascensiontide, 1909, *The Chronicle* said:

"The erection of a window in the South Transept to the 'Glory of God, and in memory of Charles Joseph Nourse' makes it appropriate to again tell the story of the Saint who stands pictured there in a little church built about 1540 years after Alban proved that he had indeed learned the lesson of Christianity and that he was ready to lay down his life for his faith and his friend.

"Not many years after the birth at York of the Emperor Constantine the Great, and while his father, Constantius, was governor of the Roman possessions in England, there arose about the year 303 what is known in history as the Diocletian persecution of the Christians. During this persecution a British Christian, a priest named Amphibalus, fled from Wales to Verulam, a small town a few miles north of London. A citizen of Verulam named Alban received him, and having been converted, afforded him the means of escape by exchanging clothes with him and facing the mob in his place. Alban was taken prisoner, condemned and beheaded, having literally laid down his life for his friend, and becoming thereby the first recorded Christian mar-

THE REV. G. C. F. BRATENAHL, D.D.

tyr in the British Isles. So great was the effect of Alban's martyrdom that a small church sprang up almost immediately on the spot, probably under the charge of Restitutus, that Bishop of London who represented the British Church at the Council of Arles in the year 314. So great was the veneration in which

St. Alban was held that the Danes in their invasions of England spared this church, and from 314 to the present day a building (not always the same) consecrated to the worship of God and in memory of His martyr Alban has stood. It is most fitting that the St. Alban window should be placed in the church as a memorial to one of the Nourse family, for it is due to the consecrated love and faithful devotion of that family that St. Albans stands today the 'Church's bold Vidette'."

"The second window, in the North Transept, is to the glory of God and in loving memory of Catharine Cammack Weaver.

"This window commemorates the great missionary to the English, St. Columba, in honor of whom and in the hope that it will become a great missionary center the Chapel in Tennallytown has been named.

"If Scotland sent Patrick to Ireland, Ireland paid her debt in the person of St. Columba. This great missionary was born at Gartan, in the County of Donegal, A. D. 521. He was born of a Christian mother and after his baptism was for a time committed to the care of the priest who baptized him. When he was old enough he was sent to the best school then to be had, where he was ordained Deacon, and after further training under the great Finnian he was ordained Priest by Bishop Etchen. Columba dwelt among his own people and had a passionate attachment to his country, to his family and his clan, and yet the great work of his life was to be done elsewhere—the work which made his life a fountain of religion and civilization to the world. It was remorse that Columba felt for having stirred up in a fit of vengeance a destructive war between his own clan and another that led him to do penance, first by exile from his beloved country, and next by converting to Christianity a number of pagans equal to the number of Christians slain in the battle. He was 42 years of age when he, with twelve companions crossed to Scotland, making his future home on the island of Iona. Till this day a halo from Columba's sainted name hangs over Iona like a spell; all is changed but the island and the ruins remain to preach the story of his life, his missionary labors and his death. From

there echoes his last message cut into a stone from the holy isle, that has over a thousand years from his death been built into a Christian shrine in an unknown country, our own little Sanctuary in the Cathedral Close! 'They that seek the Lord shall want no manner of thing that is good.'

"His heroism, self-denial and devotion to his work for Christ are among the greatest records of our English Church. He founded fifty-three churches; to him the greater part of England owes its conversion from Paganism. What an incentive to missionary enthusiasm does his life afford. May this window speak of him to us and to our children from generation to generation until the fullness of time is come, and to all the world, to each village and hamlet the word of God has been carried."

The Chronicle for Lent, 1910, contained the following article:

"On March 1st, being the day the Church commemorates St. David, the third of the memorial windows was in place.

"St. David was born about 446, and was the grandson of Cunedda the Great, conqueror of North Wales. St. David was baptized by Alveas, Bishop of Munster, and was educated at Caerworgan; he was afterward ordained Priest and studied the Scriptures for ten years or more.

"St. David is first heard of as taking an active place in British Church History. When the Pelagian heresy was once more beginning to infect the land he was almost forcibly persuaded to attend the Synod of Brefi, brought together to silence the false teachers. After his arrival, such was the grace and eloquence with which he pleaded the true Faith that his opponents were utterly vanquished. Shortly afterward he was made Primate of the Cambrian or Welsh Church. After his elevation to the Primacy, St. David proved a vigorous and hard working prelate. In his times the Church of God flourished exceedingly and ripened with much fruit every day. He was a doctrine to his hear-

ers, a light to the poor, a support to the orphans, a protection to widows, a father to the fatherless—being all things to all men that he might bring all to God.

"It is generally agreed that Wales was first divided into dioceses in his time. St. David died in 544 'full of years.' His plain but empty shrine stands now in the choir of St. David's Cathedral.

"The window is erected to the glory of God and in memory of Smith S. Leach, Colonel of Engineers, U. S. A., by his wife Virginia. For many years the corner of the transept where the window now stands was the favorite seat of Colonel Leach, who often expressed a wish that a window should be placed there. Colonel Leach was a familiar figure in our congregation; he dearly loved our church service and joined heartily in the singing. It is a pleasure to feel that his presence will be continued among us in the window to his memory."

"The fourth window—now in its place—is placed there by those who knew and loved Miss Mary Nourse, whose name is so closely associated with the history of our Parish. It shows St. George the Martyr, after he has slain the terrible dragon which was the terror of the little town of Silene. The legend is that St. George was riding one day by the marsh, just outside the town, where he saw a maiden in tears waiting to be devoured by the monster. St. George, commending himself to God, rode boldly up to the beast and transfixed it with his spear. From this act of heroism sprang the opportunity of preaching Christ, and the King and all his people—20,000—were baptized.

"Though the legend is fable, yet St. George himself is a fact.

"George was born of Christian parents in Cappadocia. His father suffered a martyr's death, and his mother, with her child, took refuge in Palestine. He early entered the army and behaved with great courage and endurance. At the age of twenty his mother died, leaving him a large fortune. Upon this he went to the Court of Diocletian. On the breaking out of the persecution he distributed his money among the poor, and,

ST. PATRICK'S CHAPEL, 1911

declaring himself to be a Christian, refused to sacrifice and was condemned to death.

"The mission on Fort Reno, Tenleytown, was named in honor of St. George by the first workers there, who felt that a new St. George was indeed needed to transfix the Dragon of Sin, and preach the true Faith of Christ. Miss Nourse was always particularly interested in the work being done on the Fort so it was thought that this window would be appropriate as a memorial to one 'whose good works do follow her.'"

A most interesting gift was received by St. Albans Church in 1911 when the Bishop of St. Albans, England, sent to the Rector a chestnut board from the roof of St. Albans Cathedral. This board, known to be over a thousand years old, was converted into the shelf of a Litany desk and furnished with an inscription plate. It serves concretely as a reminder of the ancient tradition to which St. Albans is heir.

For the first time, St. Albans was host to the

Diocesan Convention in 1907. By that year the church had become easily accessible; automobiles having come into fairly general use, and the Wisconsin Avenue street car line offering regular service. Then, too, the comfort of the street car patrons had been increased through the erection by the church in 1905 of a Lych Gate,* in place of the rather crude "shelter" of earlier days.

This Lych Gate added greatly to the comfort of the constantly increasing number of pilgrims to the open air services which had been instituted at the Cathedral in the summer of 1901 and had been continued each summer thereafter. St. Albans had helped in every way to make the open air services successful, having given the Churchmen's League the use of its robing room and also the Church for service when desired. That its neighborly efforts were appreciated we have most beautiful evidence in the letter addressed to the Vestry of St. Albans by Mrs. Satterlee, after the death of the Bishop in 1908. She wrote:

"The Parish of St. Albans was indeed especially dear to our beloved Bishop not only because of its association with him in connection with the Cathedral

*The Century Dictionary gives the following interesting definition of "lych gate":

"Lich-gate—A church yard gate with a porch or shed forming a chapel either combined with it or contiguous to it, in which in England and on the continent it was formerly customary, and is still usual in some places, for a bier to stand during the reading of the introductory part of the service, and before it is borne inside; a corpse-gate. It is very commonly nothing more than a simple shed under which is the gate. Also spelled, archaically, lychgate.

"Yet to the lychgate, where his chariot stood,
"Strode from the porch, . . . Tennyson, Aylmer's Field"

and its work, but because of the beautiful and constant hospitality always extended to him and to his family when they visited the Cathedral grounds and the loyalty, love and tenderness of St. Albans Parish toward them."

Later, Bishop Harding asked and promptly received still further cooperation from the parish, in the institution of a "Cathedral Service" to be held at St. Albans every Sunday afternoon during the seasons when the weather made open-air services in the Cathedral Close impracticable.

At the Feast of St. Michael and All Angels, 1911, *The Chronicle* published two announcements of great interest, one affecting the spiritual and devotional life of the parish, the other affecting its social-service work. The first announcement was of the departure of Mr. Norman S. Binsted, who had been active in the work at St. David's Chapel for St. John's College for Postulants in Uniontown, Kentucky, where he would prepare for entrance to the Seminary as a candidate for Holy Orders. Mr. Binsted was the first member of the Parish to study for the ministry and his decision to follow the noble calling was naturally most gratifying to the church.

The second announcement was of the proposed erection of a Guildhall "to the glory of God, for the benefit of the entire neighborhood, in memory of those servants of the Lord who have entered into rest, chief among whom are Miss Mary Nourse and Miss Rosa Nourse, whose legacies to St. Albans Parish enable the work to be begun."

At the December vestry meeting in the year 1911, Dr. Bratenahl resigned his rectorship of St. Albans to take up the Secretaryship of the Third Department of the General Missionary Council. It was with the deepest regret that the Vestry accepted his resignation and the resolutions which they passed on that occasion expressed a sense of loss at his departure and a sense of indebtedness for his great work for the parish, which were shared by the entire congregation. In his fifteen years at St. Albans, Dr. Bratenahl had built up a strongly organized parish. The practical results of his ministry were everywhere evident. But he had never allowed the emphasis to be removed from the spiritual and devotional life of the church. He was greatly beloved in the parish.

CHAPTER X.

SUCCEEDING Dr. Bratenahl, the Rev. Charles Tinsley Warner, Vicar of St. Columba's Chapel, was elected Rector of St. Albans. The years of his rectorship have been marked by extraordinary parochial development and growth. The period has been a highly constructive one, in which St. Albans has builded not for the present alone but for the great future which her faith assures.

Most appropriately, therefore, is the erection of the first Guildhall recorded in the first year of Mr. Warner's rectorship. This undertaking was made possible by bequests which St. Albans had received from Miss Rosa and Miss Mary Nourse of certain land and houses owned by them on the southeast corner of Wisconsin and Massachusetts Avenues. The land having been condemned for the extension of Massachusetts Avenue, the sum of nine thousand dollars was received in 1912 by the trustees of the Nourse estate, which, together with gifts made by parishioners of St. Albans, was used for the Nourse Memorial Guildhall.

The Hall was a Gothic structure of Potomac granite with trimmings of Indiana limestone. In October, 1912, Bishop Harding laid the cornerstone, using for the ceremony a gavel loaned by the Potomac Lodge F. A. A. M. and originally used by George Washington in laying the cornerstone of

the Capitol. In December of the same year, the Guildhall was dedicated.

Certainly no more fitting memorial could have been erected to the two saintly sisters who had lived to do good; for the Guildhall is a translation into modern terms of the neighborly spirit which had animated their gentle lives. Gone are the sweet and simple old days when Miss Mary Nourse stood by the door of St. Albans Church to greet each comer, and to make the chance stranger feel at home by some special emphasis of hospitality. But in the complexity of modern conditions, friendliness and hospitality may still be preserved; and the means of their preservation is just such an opportunity as a Guildhall affords for social contacts and social service. In Miss Mary's and Miss Rosa's time, people were kept apart by physical distance; they were separated by miles. Modern inventions have practically canceled space; a mile today is little more than a minute. But an even more difficult barrier has grown up—busyness. In the multiplicity of activities which involve modern life, leisure has become a lost art. Consequently, social contacts have to be planned and organized. A Guildhall furnishes the opportunity for neighborly meetings and activities at hours which have been definitely set apart for those meetings. And so today the Memorial Guildhall, close by the Lych Gate, extends the same welcome to friend and stranger that Miss Mary Nourse once gave at the door of St. Albans.

More than once in these pages there has been occasion to speak of the extraordinary impress which Miss Rosa Nourse's personality and her selfless life made upon everyone who knew her. St. Albans would have been blessed by her saintliness alone; but the church was destined to know another saintly soul. Mrs. Louisa Oakey Brate-

LOUISA OAKEY BRATENAHL

nahl, wife of the long-time Rector of St. Albans, was a power for good in the parish and by her beautiful loving-kindness she endeared herself to the whole community which St. Albans served. Her friends were literally legion and their grief was heartfelt when news came of her death, May 22nd, 1912.

St. Albans Vestry, at a special meeting, called upon announcement of Mrs. Bratenahl's death, adopted the following resolutions:

"Whereas the Lord our Heavenly Father in His wisdom has called from our midst Mrs. Louisa Oakey Bratenahl, the beloved wife of our former Rector, Rev. G. C. F. Bratenahl, of this city, and whereas Mrs. Bratenahl during her husband's fifteen years pastorate of this parish endeared herself to all who came within the sphere of her saintly influence and service,

"Be it resolved that the Vestry deeply realizes the loss her death brings home to all who were privileged to have a place and part in her life; and tenders to her bereaved husband and family their sorrow and sympathy.

"Be it further resolved that a copy of these resolutions be spread upon the minutes as a memorial of the respect and affection of the parish; and that an engrossed copy be sent to Dr. Bratenahl and the family; and that the same be published in the Churchman and the local press."

There was felt by all in the parish a deep desire to make some lasting and beautiful expression of their love for the friend whose life had been such a benediction in their lives; and this desire bore fruit in the determination to preserve the church which had been so dear to her by encasing it in stone. On June 28, 1912, the Vestry of St. Albans adopted resolutions to that effect:

"Whereas in the good providence of Almighty God, He has seen fit to remove from our midst Mrs. Louisa Oakey Bratenahl, wife of our beloved former Rector, the Rev. G. C. F. Bratenahl, D. D., and

"Whereas the work which Mrs. Bratenahl accomplished in our midst was both effective and lasting, which work extended throughout the length and breadth

of our parish, both among rich and poor, the high and the low; the Vestry deem it most fitting that this noble work of our dear friend should be crowned with a permanent memorial.

"Therefore it is the sense of the Vestry, duly assembled in a regularly called meeting, that this memorial should take the shape of a stone church, built around the present St. Albans Church, which structure would be a living token of the great work which she did

"The Vestry, therefore, not only heartily endorses this plan but earnestly appeals for contributions toward this building, from every member of St. Albans Parish, and also from everyone outside of the parish who desires to see the memorial erected.

"The Vestry also suggests that upon the completion of the stone church, a brass tablet should be placed in the vestibule with these words inscribed thereon:

" 'This Church has been rebuilt in stone to the glory of God, and in loving memory of Louisa Oakey Bratenahl, and all those servants of Christ in this parish who from their labors rest.' "

The Service on All Saints' Day, 1912, was a memorial service for those who had entered into Paradise; a memorial tablet was unveiled in memory of Louisa Oakey Bratenahl, and the first offering was taken for the work of encasing the church in stone. One of the alms basins used was the old pewter plate which had been used to collect the first offering ever made in St. Albans, the first made in Washington Cathedral, and the first in St. Columba's, St. George's, St. David's, All Souls, and St. Patrick's. Among the offerings made at this historic service was forty dollars in gold, the same amount left by Miss Phoebe Nourse for building the original church.

So great was the interest in a memorial to Mrs. Bratenahl, that in eighteen months ten thousand dollars was given for the stone encasement. Everyone gave, even the smallest child contributing its mite. Contributions ranged from one penny to a thousand dollars.

One unforgettable offering was made by a little boy in the Industrial Home School. The children in the school were permitted to earn small sums of money by doing extra chores, over and above their allotted tasks; and then, of course, even the poorest child occasionally had a gift of a few pennies. To remove temptation from those least able to resist it, this money was kept in a bank and each child had his bank book to show his savings. When the call came for funds to encase St. Albans in stone, one little chap, eight years old, who had heard about it in Sunday School, went to the matron of the Home and asked her how much money he had in his bank. She told him that he had eight cents, and he gave all eight pennies (his entire fortune) to the Memorial. It was one of the very first contributions made and the beauty of its loving sacrifice is built into the stones of St. Albans.

Mrs. Bratenahl had been a devoted Daughter of the King and in *The Royal Cross* of July, 1914, appeared this interesting notice of the memorial to her at St. Albans:

"A beautiful memorial to a Daughter of the King, soon to be constructed in Washington City, is the en-

casing in stone of St. Albans Church in memory of Mrs. G. C. F. Bratenahl. . .

"Perhaps no one woman was better known throughout Church circles in the East than Mrs. Bratenahl. As a Daughter of the King, a worker in the Girls' Friendly or Woman's Auxiliary, she was always a leader by reason of superior intellect and magnetic personality. Fearless courage raised her voice for the right against injustice, prejudice and sin; while the suffering and needy found in her an unfailing help in trouble and a sympathetic friend.

"It is a fitting tribute to her memory that the little church she loved best on earth should be perpetuated, just as she knew and worshipped in it; and this will form a strong tie to bind our Order to St. Albans since there is kept living the works of a Daughter of the King."

Ground was broken for the stone work on St. Peter's Day, 1914, and by All Saints' Day of that year the nave and the north and south transepts had been completed. Further work on the stone encasement had to be postponed for some years, owing to the disturbed industrial conditions brought about by the World War. But there were other and continuing memorials to Mrs. Bratenahl.

One of these was the support undertaken by St. Albans Church in 1913, of a missionary in Alaska, Miss Rhea G. Pumphrey. The reasons for making this work a memorial to Mrs. Bratenahl are found in the following excerpts from an article which appeared in *The Royal Cross*:

"Rhea Gertrude Pumphrey lived as a child in Tennallytown, D. C., St. Albans Parish. Mrs. G. C. F. Bratenahl influenced her to join her Girls' Friendly Society, and through the Friendly work, her discerning eye and motherly heart discovered and encouraged the child's

best gifts. As she grew up this young girl showed an aptitude for nursing, and so Mrs. Bratenahl helped her to enter first the Home for Incurables and later the Garfield Memorial Hospital where Miss Pumphrey took the full training, graduating as a Registered Nurse. All through her training, St. Albans Rectory was her second home, Mrs. Bratenahl a never failing friend.

"One day Mrs. Bratenahl said to a friend 'I feel as if my work here in St. Albans had not been for naught, for Rhea Pumphrey told me last night that she was going to volunteer as a nurse for the China mission.' This was a great joy to Mrs. Bratenahl in her last years on earth.

"Miss Pumphrey attended the training school in Philadelphia for one year but she did not graduate. While there she met a missionary just returned from Alaska and became imbued with the idea of going there instead of to China. So she accompanied Deaconess Mills to Alaska in 1913 as her assistant in the work at St. Johns-in-the-Wilderness. The Board of Missions gives Miss Pumphreys $500 a year, which sum is paid by St. Albans Parish in memory of Mrs. Bratenahl and to continue her work."

In 1912, the St. Albans Chapter of The Daughters of the King founded the Louisa Oakey Bratenahl Memorial Relief to relieve the sick and needy just as Mrs. Bratenahl had done during her life in the parish. This Relief gives layettes to the infants of destitute or needy mothers and lends bed linen and all sick room necessities to needy sufferers. No distinction is made of creed, race or other condition; help is given to anyone who needs it. The work grew so rapidly and to such proportions that the Daughters could not maintain it unaided, and many other women of the parish became Associate members of the Relief. Every year on the 22nd of May, anniversary of the pass-

ing into Life Eternal of Louisa Oakey Bratenahl, St. Albans Annual Memorial Corporate Communion for Women is celebrated; and the offering at this service is used in support of the Relief work.

As an example of the way in which love attends the memory of Louisa Oakey Bratenahl—when it became necessary to build an additional linen closet in the Guildhall to hold the Relief supplies, the painter and carpenter who did the work both gave their services; and beautiful brass markers for the doors were furnished by one of her dearest friends. Truly it may be said that "her good works do follow her." St. Albans has been singularly blessed through the undying inspiration of her life in the parish.

CHAPTER XI.

WHEN the Rev. Mr. Warner became Rector of St. Albans he was already imbued with enthusiasm for the work of the mission chapels in the Parish which had been under his care for several years. During his rectorship, all of the chapels have greatly increased their usefulness in the community; they have been improved either by the erection of new buildings or by the beautifying of old ones; and they have developed, through self-government, a new sense of purpose and of permanency.

In 1914 St. Albans Vestry adopted the "Auxiliary Vestry Act," drawn up by Mr. Richard H. Goldsborough. This Act provided for the selection by the congregation of each chapel in the Parish of an auxiliary vestry on which the Vicar of the Chapel should be entitled to membership ex officio; said auxiliary vestry to be "charged with responsibility for and entitled to the administration (by and with the consent and assistance of the Rector and Vestry of the Parish) of the local and financial affairs of their respective congregations."

Adoption of the Auxiliary Vestry Act strengthened both the chapels and the parish and the Act proved so successful in practice that it has since been adopted by several large parishes in the

country where there are chapels in addition to the parish church.

Mr. Warner was succeeded as Vicar of St Columba's by the Rev. James Harry Garner whc served until 1914 when he resigned and the Rev. Walworth Campbell Cady became Vicar. Mr. Cady only remained a few months; and from October, 1914, until May, 1915, St. Columba's was without a vicar. During this period the Rev. Thomas McClintock rendered most valuable assistance, conducting the services at the Chapel and ministering to its congregation. In 1915, the Rev. William W. Shearer was elected Vicar and in May of that year assumed the Chapel duties and took up his residence at the Vicarage. Under Mr. Shearer's leadership, St. Columba's congregation worked with new purpose and enthusiasm, and in little more than a year they succeeded in fully discharging the debt which had been incurred when a new chapel building had been erected. In November, 1916, Bishop Harding consecrated the chapel which was now free from every lien and encumbrance, according to canonical requirement.

In 1913 Mr. Norman Spencer Binsted, then a student at the Virginia Theological Seminary, took charge of St. David's Chapel and in the two years that he conducted the work, there was a notable increase in attendance both at Church Services and Sunday School. He was succeeded in 1915 by Mr. Walter M. Eastman, another student at the

Seminary who remained for a year and was in turn succeeded by Mr. Harold V. O. Lounsbury, candidate for Holy Orders, from St. Albans Parish. Mr. Lounsbury was followed in 1916 by the Rev. Robert U. Brooking.

All Souls Mission, under the Rev. J. McBride Sterrett, grew very rapidly. Early in 1913 it was placed under the direct Diocesan authority of the Bishop and at the Diocesan Convention of 1913 it was made a separate parish.

A happy consummation of many years work among the colored people of Tenleytown was reached on June 15, 1913, when Bishop Harding laid the cornerstone of St. George's Chapel. Following the ceremony, the Rev. Edward Douse, priest in charge, gave an interesting review of the seven years of his vicarship. In 1906, when he had taken charge, there had been but one family in the sparsely settled neighborhood of the house where services were held who were Church people. When the cornerstone of the Chapel was laid, he could report seventy-five communicants, a Sunday School of fifty children, and an industrial school at work. Seven hundred and thirty-five Sunday services and three thousand, two hundred sixty-eight week-day services had been held in the seven years of his vicarship; one hundred and twelve persons had been baptized and sixty-two presented for confirmation.

Construction of St. George's Chapel, a frame building seating a hundred persons, progressed

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rapidly, and the Chapel was ready for occupancy by August.

Another year saw another chapel building erected in the parish. St. Patrick's, youngest mission of the parish, outgrew its quarters in a rented house on Foxhall Road, and a chapel was built on the lot already given for that purpose. The building was of brick, with a slate roof, and was large enough to accommodate one hundred and fifty people.

A St. Patrick window was placed in the North Transept of St. Albans Church in 1916, in memory of Edmund Burke Benjamin and Sarah Mitchell Benjamin, his wife, and given by their son Dr. Marcus Benjamin. Since this window completed the series commemorating the saints for whom St. Albans Church and its mission chapels had been named, the historic sketch of St. Patrick printed in *The Chronicle* at the time the window was dedicated is quoted:

"One of the records that St. Patrick has left of himself is his book of 'Confessions' which is similar to a profession of faith. It is also a brief memoir of his own ministry and life and a thanksgiving to God for manifold mercies.

"Of St. Patrick it might be said, 'he was a good man and filled with the Holy Ghost.' He was not an Irishman; he was not an Italian. His baptismal name 'Succath' points to the fact that he was of Celtic origin. He tells us that his father and grandfather were clergymen; and his birthplace is supposed to have been in Scotland, though some have said that he was born in France.

"When he was sixteen years of age, he was captured

by pirates and carried to the north of Ireland where he was sold as a slave. He remained in slavery until he was twenty-three years of age, but at this time he escaped and returned to his native land. During his slavery he had seen the people of Ireland, who were as sheep without a shepherd, and his heart was moved toward them. After some years of preparation he received the orders of Deacon, Priest and Bishop and about the year 430 went with Christian self-sacrifice to preach the Gospel in the land where he had been an exile and a slave. There in Ireland he lived the remainder of his years and there he died. . . . St. Patrick had heard undoubtedly of the Church of Rome, but he owed nothing to her and into his life she never entered. In his 'Confessions' he never mentioned her. He mentions the clergy of Britain, the clergy of France, the clergy of Ireland; but the name of Rome never once occurred in his own writings. . . . St. Patrick's orders were Anglican, the same orders that this Church of ours today confers upon her Bishops, Priests and Deacons. They were orders that can be traced back through our Blessed Lord. Let us glory then in our heritage. Let us strongly uphold the Faith once delivered to the Saints."

The vitality of spiritual life in St. Albans Parish was evidenced in other ways than in the steady growth of its missions. One was in the response of young men in the parish to the call of the priesthood. *The Chronicle* of May 2, 1915, announced:

"The Bishop last week admitted as postulants for Holy Orders two young men of this Parish, Mr. Charles F. Peterson and Mr. Harold V. O. Lounsbury. Mr. Lounsbury is this year a student at St. Stephen's College, and Mr. Peterson will go next fall to the University of Virginia to complete his studies. In this connection it will be interesting to members of the congregation to know that St. Albans Parish has this year three men who will complete their studies in the

Seminary and be ready for ordination, viz: Mr. F. R. Nitchie, Mr. N. S. Binsted and Mr. O. H. Brown. We think that the parish can be justly proud of this record—five men for the ministry."

On Trinity Sunday, 1915, Mr. Binsted and Mr. Nitchie were ordained to the Diaconate in the Bethlehem Chapel, and in August of that year Mr. Binsted sailed for Tokio, having been appointed by the Board of Missions to a post in the Japan Mission Field. One of the greatest missionary services ever held in the parish was the one at St. David's just before Mr. Binsted's departure, with the whole parish represented both in the Chancel and the congregation and the Chapel filled to overflowing. Mr. Binsted's ordination to the priesthood took place in the Cathedral in Tokio, on Trinity Sunday, 1916.

Again St. Albans entertained the Diocesan Convention, in the year 1913. Beginning with a Service in the Cathedral, sessions were continued in St. Albans where the Bishop delivered his annual charge.

Organized work for the parish has developed greatly during the Rev. Mr. Warner's rectorship. Two new organizations were formed in the first years of his ministry at St. Albans—a Men's Club and a Choir Chapter. *The Chronicle,* the parish paper which had for many years been published monthly, became in 1913 a weekly publication, a change which increased its usefulness very largely.

It is especially interesting to review the report

which St. Albans Parish made to the Diocesan Convention in May, 1917. With 72 baptisms, 143 confirmations, 553 enrolled in the Sunday Schools, 1,174 communicants, the Parish led the Diocese in baptisms and confirmations, was second in number of Sunday School scholars and third in number of communicants. This evidence of parochial strength was a gratifying guarantee that the church would be ready to meet the great emergency which she was to face in the following months.

The United States having declared war on Germany in April, 1917, became involved in the most terrible conflict the world has known. Washington, as the Capital City of the Nation, was naturally a center of activity during the war period and quickly became crowded with soldiers and civilian war workers. The religious and social welfare of these newcomers was a matter of concern to every organized body of Christians, but St. Albans had a more immediate responsibility than many of the churches because the War Department established a large camp of Army Engineers in the grounds of the Methodist University on Nebraska Avenue within the confines of the parish.

Thousands of men were stationed at the Engineers Camp, and St. Albans had the problem of making them feel really at home in the parish. Working in cooperation with the ministers of other churches in the community, the Rector and Vicar held Sunday services at the camp and also

extended a cordial invitation to the soldiers to attend services at St. Albans and St. Columba's. Mr. Shearer started a Bible Class for soldiers at St. Columba's, which met every Sunday morning and had a large attendance.

Social meetings were held every week in one of the parish halls (alternating between St. Albans and St. Columba's) for the soldiers and the people of the congregations. Provision was also made for the soldiers to use the clubroom facilities of both parish halls, including billiard tables, games, magazines, and writing materials.

The Churchman, in reporting "War Work at St. Albans," said:

> "The Rector, the Rev. Charles T. Warner, and the Vicar of St. Columba's, the Rev. W. W. Shearer, have been very active in their ministrations to the soldiers. They sought the cooperation of the local Roman Catholic priest and the local Baptist and Methodist ministers, and between them have maintained a service and preaching at the camp every Sunday, thus affording an exemplary case of Christian unity.
>
> "In addition groups of the regiment attend service at church or chapel; and at St. Columba's a Bible Class has been formed for them.
>
> "At St. Columba's Hall or at St. Albans Guildhall there is a reception every Monday night. On one of these occasions 500 of the regiment turned out. . . .
>
> "Thus the only large encampment within the borders of the District of Columbia is receiving careful pastoral ministrations."

St. Albans Auxiliary to the American Red Cross was organized in the autumn of 1917 and during the year 1918 made 25,630 surgical dressings, se-

THE REV. WILLIAM WELTON SHEARER

cured 122 new members and collected $812 for the Red Cross, thus standing fifth among the chapters in the District of Columbia. For some time after peace had been declared the Red Cross Chapter at St. Albans continued its fine work, making needed compresses for Walter Reed Hospital.

St. Albans dedicated its own service flag for the World War; one hundred and twenty-six of its young men serving in the armed forces of their country, and four of them dying in France.

Throughout the long, wearing months of war, a very fine spirit of patriotism was shown by the parish; and one of St. Columba's active workers, the Hon. William Tyler Page, was honored by having his suggestion for an "American's Creed" selected in a national contest.

While meeting bravely all the demands of wartime, St. Albans kept in her heart Christ's love of peace. Twice a week, services of intercession to Almighty God for the peace of the world were held in the parish. During the influenza epidemic of 1918, these services—with all other services—were discontinued by order of the city authorities. But the Rector sent out frequent pastoral letters, urging his people to continue faithful in their private devotions.

On November 17, 1918, St. Albans—having fought a good fight and kept the faith—had a special service of prayer and thanksgiving for the restoration of peace.

CHAPTER XII.

ON August 7, 1917, Mr. James Burn Nourse passed into Life Eternal in his eighty-ninth year. He held the office of Senior Warden at St. Albans at the time of his demise, having served in this capacity for almost half a century. In announcing his death, *The Chronicle* said:

"Mr. Nourse was the last one of his immediate family, a family to whom St. Albans Parish owes a lasting debt of gratitude. The Nourse family gave of their influence, their efforts, and their substance, and but for their fostering care doubtless the Parish would never have lived through the dark days of its early history. With his passing there is removed one of the last links that held the present with the past. He saw the Parish he loved so well grow from a very small country church to a large and influential Parish."

While the loss of Mr. Nourse did indeed remove one of the last visible links with the old traditions, St. Albans had so guarded the fine spiritual heritage which was hers that even in the confusion of post-war conditions the church was able to go quietly and steadily forward.

During the years of reaction which followed the tense years of world conflict, when old beliefs and old standards were everywhere brought into question, St. Albans manifested new fervor for the true faith. The activity of the laymen of the Parish increased greatly in this period. A Bible Class, under the leadership of Hon. George R.

Wales, was begun; and the St. Albans Branch of the Laymen's Service Association was organized.

The mission work of the chapels, except for one temporary disturbance, progressed steadily. At St. Columba's the devoted and constantly increasing congregation was able to take over the entire financial support of the chapel in 1921. Recognizing the significance of this fact, the Rector and Vestry of St. Albans took the initiative in suggesting that St. Columba's could shortly assume the responsibilities of a separate parish, and offering their hearty support and cooperation whenever the Vicar and the Auxiliary Vestry of St. Columba's should express a desire to become a separate and independent parish.

The really beautiful feeling that existed between St. Albans Parish and the oldest mission of that Parish facilitated the painful step of separation. The Auxiliary Vestry of St. Columba's responded to the suggestion and offer of independence made by St. Albans Vestry in a letter which makes lasting record of the fine relationship between church and chapel. They wrote:

"The members of the Auxiliary Vestry of St. Columba's Chapel, for themselves and in behalf of the Vicar and people of St. Columba's desire to render grateful acknowledgment to the Rector and Vestry of St. Albans Parish for the generous sentiments expressed in the resolution adopted by them, which was communicated to us at a meeting of the congregation of St. Columba's held on November 8, 1922.

"In this resolution you not only expressed in kindly and generous words your congratulations upon the results of the work at St. Columba's Chapel but upon our

unfailing loyalty to the Mother Church as well. This recognition both of our work and our loyalty was very pleasing to us.

"But your resolution even went further and magnanimously and voluntarily pledged not only your consent but your hearty cooperation and support to our assuming the responsibilities incident to a separate parish when our Vicar and Auxiliary Vestry shall so desire.

"This unselfish action causes us both pleasure and pain—pleasure to know that you realize that our position of dependence is at an end, pain at the thought of severing relations so long and happily maintained. And

ST. DAVID'S CHAPEL, 1929

while we contemplate with a degree of satisfaction, tempered by a sobering sense of the grave responsibilities involved, the erection of a parish of our own, we are mindful at the same time that we owe our existence to the Mother Church from whose loins we sprung and whose tender and watchful care nurtured us through years of doubt, uncertainty and adversity. Your devotion to us and your sacrifices for us have made possible our present success and continuing progress, and we should now feel loathe indeed to take advantage of your cooperation to erect a separate parish were it not that such step would relieve you of the further responsibility of our partial support and enable you the better

to bestow needful care upon the other chapels within Saint Albans Parish. Nor would we entertain a desire for such separation if we lacked confidence or substantial evidence of the ability and determination of our people to press forward to greater development and to discharge our duties and meet our responsibilities. We are prepared, we think, to comply with every requirement of law and canon for the erection of a new parish. Our people are earnest workers, liberal givers, devoted worshippers, and spiritually minded, placing their reliance firmly in Him who hath already so abundantly given the increase where Saint Albans has planted and we have watered."

The Diocesan Convention held at St. Thomas's Church in 1924 took favorable action on the petition for a separate parish for St. Columba's. As St. George's Chapel was within the new parish boundaries fixed for St. Columba's, this mission was also separated from St. Albans, becoming automatically a mission of St. Columba's.

At St. David's and St. Patrick's Chapels, Mr. Brooking had resigned during the year 1917. He was succeeded by the Rev. George F. Degen, who served until February, 1919, when he was in turn succeeded by the Rev. John L. Saunders.

During these years there developed in the congregations of the chapels some friction. Discontent was expressed with the method of appointing the minister in charge of the chapel work. When the situation threatened to become critical, the Rev. Norman S. Binsted, who was "a St. David's boy" and much beloved by all the congregation at the chapel, came from Japan and served from May, 1921, to April, 1922, as Vicar of St. David's and

THE RIGHT REV. NORMAN S. BINSTED, D.D.
Bishop of Tohoku, Japan.

St. Patrick's. With the loyalty of the people at the two chapels and the moral backing of the whole parish, he was able to restore harmony and rebuild the mission work. After he returned to Japan, the Rev. Clyde Brown took temporary charge of the chapels; and later Mr. L. F. Kent, student at the Virginia Theological Seminary carried on the work for a few months. In 1922 the Rev. William Branch was elected Vicar of St. David's and St. Patrick's, having been chosen by the Auxiliary Vestries of the chapels and the choice ratified by St. Albans Vestry. In 1923 Mr. Branch resigned and was succeeded by the Rev. W. F. Carpenter who served until September, 1928, when he was succeeded by the Rev. Paul G. Linaweaver.

St. David's Vicarage was built in the year 1919, and in 1927 a parish hall was erected at St. Patrick's on a lot which the Vestry had bought. The growing work at the chapels necessitated the appointment in 1925 of a lay worker, Mrs. Margaret Shearer.

St. Patrick's Chapel received in 1920 a gift of great historic interest, when the Dean of the Anglican Cathedral of St. Patrick in Dublin, Ireland, sent four stones (which had been taken some years previously from the Cathedral) for the construction of a Font at the chapel. The stones were known to be over seven hundred years old and their ancient carvings constituted a veritable treasure. The Font was dedicated at a ser-

vice in St. Patrick's Chapel in August, 1920, and was made a memorial to Miss Lottie Stewart Ellis, for many years Directress of the chapel's Font Roll. It is one of the most interesting Fonts in the country, forming as it does a spiritual link between the Mother Church in Ireland and the Church in America. The letter received from the Dean of St. Patrick's, Dublin, when the gift was made, together with all other data relating to the Font is carefully preserved.

In the church building of St. Albans itself a number of improvements have been made in recent years. As soon as industrial conditions again permitted building operations, the stone work was resumed. The Chancel was encased in stone during 1922 and in 1924 the final contract was let for completing the work. A bay was added to the west end of the building, in order to give the additional seating capacity which was so sorely needed; and west of the bay a massive Gothic tower was built.

The beauty of the completed tower exceeded expectation; and when the stone work was completed everyone felt that a permanent stone Lych Gate was needed to conform to the church buildings. But before any collective action was taken toward this end, Dr. and Mrs. William Earl Clark offered to give the Lych Gate to the Parish. The gift was a memorial to their little boy who had been known and loved by many of the congregation.

A modern steam-heating plant was installed in St. Albans during 1920. New pews were purchased in 1927; and in 1929 a three-manual pipe organ was erected in the church. These changes added very much to the comfort of the congregation and to the beauty of the church services.

When it became necessary in 1920 to enlarge the Guildhall in order to accommodate the increase in the Sunday School (or "Church School" as it was now known) and the Bible Class, and also to provide quarters for a gymnasium, it was found that the excavating required would cost almost a thousand dollars. The men and boys of the church promptly organized a "Pick and Shovel Brigade" which saved this heavy item of expense. Their enterprising spirit was widely noticed in church papers through the country.

The growing need for another parish hall had been apparent for some time, but in the autumn of 1927 it became acute when the overflow of children in the Church School necessitated the hurried erection of a temporary frame building. Mr. Henry N. Brawner, Jr., a valued member of the congregation, volunteered to build this frame house between Sundays, and under his direction carpenters completed the work in the short space of six days.

Early in the following year the contract for a new parish hall was let, and in June, 1928, the cornerstone was laid for the Satterlee Memorial Parish Hall, named in memory of the first Bishop

ST. ALBANS CHOIR

of the Diocese. By autumn the building had been completed and Satterlee Hall had been officially opened.

Miss Rhea Pumphrey, who had served for years as a missionary in Alaska, accepted a call to the China Mission in 1918. Thus St. Albans had two missionaries in the Orient.

The women of the parish agreed, in 1923, to make themselves responsible for a part of the salary of Mr. Binsted; and they have reason to feel the deepest gratification for their part in the noble work he has done. After serving for five years as Dean of Trinity Cathedral in Tokio, he was elected Missionary Bishop of Tohoku, Japan, at the General Convention of the Church held in Washington in 1928; and was consecrated in St. Albans Church on December 3, 1928—the first setting apart of a Priest as Bishop in the Church of God on Mount Saint Alban.

The Diocesan Convention again assembled at St. Albans in 1925.

The Rev. Thomas J. Purdue, who had for some years assisted in the services at St. Albans, was elected Assistant Minister in 1927. Following his death in 1928, the Rev. Henry Bell Hodgkins was called as Assistant.

In recounting the progress of a parish, growth is necessarily measured by statistics. Increased congregations, new buildings, greater activity of parochial organizations—such things are easily recognized as evidence of strength. It is more

difficult but it is no less important to know the inner life of a church, of which its work is the expression.

Throughout its seventy-five years of existence, St. Albans has been deeply devotional in its spiritual life. Although time has wrought great change in its environment, the Parish has remained consistently simple, sincere and friendly. The first thought of those who founded the church was to care for little children and to minister to those who were in trouble, sorrow, need, sickness or any other adversity. This has been the first thought of devoted Christians in St. Albans Parish through succeeding years.

St. Albans Church School, with its hundreds of interested children, is a source of genuine pride to the parish. And surely it would delight the heart of Miss Rosa Nourse to see what care and concern St. Albans manifests for the less fortunate little ones in the parish—the children of the Industrial Home School. A former trustee of the Home recently said:

"The City of Washington owes a debt of gratitude to the Rector and the Parish of St. Albans Church for the loving welcome they give to the children and officials of the Industrial Home School; and this welcome has dated back many years. The children feel no discrimination; they are given good seats that are reserved for them and the Rector and the Parish make them feel that they are welcome and are really part of the Parish.

"This is not lost on the children. These poor little souls, who have seen so much sorrow and have been tossed about from pillar to post, do appreciate having

places reserved for them and a welcome to the Sunday service."

An instance of St. Albans ministry to the sick and afflicted has been recorded in *The Church Militant* for December, 1925, which quoted the following letter received from the Home for Incurables:

"I wonder if it is known that every Sunday evening they have Church service here in the Home? Also once a month there is a celebration of the Holy Communion. These services are held in the rotunda, where there is an altar, lectern and organ. The patients who are able to, attend the services. Those who are not able to leave their rooms have their doors open so they can hear the hymns, sermon and prayers. It is a very impressive sight to see the clergy in their vestments, with the chalice and paten in their hands, going from room to room to give the Holy Communion to the patients who are not able to leave their rooms. The Rev. Mr. Warner and the Rev. Mr. Carpenter from St. Albans Church have all the services."

Seventy-nine years ago, a quaintly phrased obituary was published in the *Georgetown Advocate*. It was an announcement of the death of Miss Phoebe Nourse, and it read thus:

"DEATH

In Our Vicinity, D. C.

"On the 13th inst. a young lady—in lieu of her name I send you her character, from an intimate knowledge of it; although should you make enquiries to verify it, of the votaries of vanity and fashion and folly, they would all say: *We* did not know her, *she was not one of us;* but go to the Pastor of her church, he will say she was among the most precious of my flock; to the teachers of the Sunday Schools, they will tell you, she

ST. COLUMBA'S CHURCH, 1926—ON THE [illegible]ER STONE ARE THE WORDS "ST. COLUMBA CHURCH, A CHILD OF ST. ALBANS PARISH"

sustained us all in our duties by her right example, and her efficient aid; to the poor scholars of those schools, and they will unanimously exclaim we all knew her, we all loved her, we all lament her loss to us. In the circle around her residence at the Highlands, as far as her delicate feet would sustain her, every ancient and infirm and poor man and woman and child, of whatever color, will tell you she visited us; she clothed us; she fed us; she often stood by our bedside and cheered and comforted us!

"Such was one who has been this day removed at an early age from the family in which she was a pure fountain of living water, and from many scenes of social life, all of which her Christian example was adapted to improve.

"From her tomb in the beautifully situated cemetery of the Episcopal Church of Rock Creek, her gentle Christian spirit seems solemnly to invite some kindred soul to the inheritance of her duties and to the performance in future of her late favorite parts in the great and mysterious Drama of human Life and Death!

Verus."

The history of St. Albans seventy-five years is the record of the inheritance of Miss Phoebe's duties by "kindred souls." Those duties have been performed with devotion and love for three quarters of a century; and it is the hope of the parish that they will ever continue to be performed in the same spirit. Not as a boast of the past but as a criterion for the future, does St. Albans gather her memories about her on her seventy-fifth anniversary.

CHAPTER XIII.

A THREE-DAY celebration of the seventy-fifth, or "Diamond," anniversary of St. Albans was held on June 16, 17 and 18, 1929; these dates being selected because of the fact that June 17th was St. Albans Day.

On Sunday, the 16th, there was Corporate Communion of the communicants of St. Albans Parish in St. Albans Church at 7.45 A. M., the Rector celebrating, assisted by the Vicar of St. David's and St. Patrick's Chapels. At 11 A. M. Morning Prayer was followed by an historical sermon by the Very Rev. G. C. F. Bratenahl, Dean of Washington. (His sermon has been incorporated as the concluding chapter of this history.) On Monday—St. Albans Day—an Evening of Fellowship was observed in Satterlee Hall and proved a memorable occasion. Through the courtesy of Admiral and Mrs. Grayson, the present owners of the old Nourse home on Wisconsin Avenue, a reception was held at "The Highlands" on Tuesday afternoon, delightful continuation of the hospitality which the people of St. Albans have always associated with this interesting house.

Mr. Caspar Wistar Haines made the principal address of the Evening of Fellowship; and letters of greeting were received from the Rt. Rev. James E. Freeman, D. D., Bishop of the Diocese, and

from the Rt. Rev. Philip M. Rhinelander, D. D., one-time Minister in Charge of St. Albans.

Bishop Freeman wrote:

"I regret exceedingly that I am to be away from Washington at the time of the seventy-fifth anniversary of St. Albans Parish. Nothing would give me more pleasure than to tell you and your people in what high esteem and affection I hold this dear old parish.

"An anniversary such as the present one is notable in the life of any parish, and especially so where such maturity is marked by an advancing growth and a finer appreciation of the values of service. That St. Albans preceded the Cathedral here on the hill and that it has continued to keep its place of distinction in spite of the growth and development of the Cathedral is an evidence of its own inherent strength and power. I rejoice to know that this has been accelerated rather than hindered by its proximity to the Cathedral. I am bound to believe that the remarkable growth of St. Albans is due to several definite causes.

"First, it has had notable leaders in its rectors, men who have been distinguished for zeal in the pastoral office. The old adage, 'A house going parson makes a church going people' is axiomatic. I cannot commend too highly the devotion of rectors past and present of St. Albans to this important aspect of their ministry.

"Secondly, St. Albans has had a body of remarkably consecrated people. They have been knit

ST. ALBANS CHURCH SCHOOL, 1925

together and have worked consistently and with devotion for a common cause. Petty disagreements and friction have not hindered them in the prosecution of their tasks. Their loyalty to Christ and His Church is worthy of high praise.

"Thirdly, St. Alban's has assiduously addressed itself to the problem of its youth. In my judgment this is one of the contributing causes for its present splendid development and prosperity. Nothing is more important than to conserve the interests of the young. We should have less looseness and excesses of one kind and another in our present age if the Church gave itself more unreservedly to the concerns of its children and young people.

"For all these evidences of spiritual life and enrichment, I thank God, and send my hearty and affectionate greetings and felicitations to rector and people on the attainment of the ripe age of their parish. May God through His Holy Spirit quicken the zeal and deepen the devotion of St. Albans in the years that lie ahead, and may it go on from strength to strength."

Bishop Rhinelander's letter recalled old memories of the parish and expressed his lasting affection for St. Albans.

"I am very sorry", he wrote, "that I cannot be present at your seventy-fifth anniversary. Instead, I have written the following sketch of my year at St. Albans:

"I was a boy in Dr. Satterlee's parish and Sunday School in New York. It was largely through

his influence that I came into the ministry. He was made first Bishop of Washington on the Feast of the Annunciation, 1896. He ordained me deacon in Calvary Church, New York, where he had been rector for many years, on All Saints Day, 1896, the first man on whom he laid his hands as Bishop. I came down to Washington at once to work under him at his appointment. Being a deacon, I could not be rector of any parish, but he appointed me as Minister in Charge of St. Albans, which office I held for one year. When the year was up he appointed me to St. Mark's Church and later to the Chapel of the Good Shepherd in Northeast Washington, Dean Bratenahl coming from Southern Maryland to take St. Albans.

"Giving up my charge at St. Albans was a real grief to me and nothing but my loyalty to the Bishop would have persuaded me to do it. It had been a very happy year. There were many problems. The wooden church was in very bad repair and poorly furnished. Windows were broken, carpets were shabby and there was a general atmosphere of neglect and discouragement. The church was heated by two stoves, one of which was immediately in front of the pulpit. "Uncle Billy", the deaf old sexton who claimed to have been driving a cow out of Washington at the time when the British were coming in 1812, was careful and devout but somewhat disconcerting, as for instance, when he would each Sunday as I was beginning to preach, pour a scuttle of coal into the stove imme-

diately in front of me, greatly interfering with my discourse. He could not read but he knew the Gloria Patri by heart and he would repeat it over and over again while we were reading the psalms.

"On the other hand, it was a great incentive. The church had a fine tradition and had been the object of much true devotion and of many prayers. It was the first free church in the District of Columbia. It was closely associated with the Nourse family, for whom it had been a sacred shrine. The sentiment attached to it was very strong and it was this that really saved Mount Saint Alban for the Cathedral.

"Mr. Amzi Barber wanted to purchase the property for his suburban estate and had actually bought it all except the small piece of property owned by the parish. He approached the Vestry and myself many times with attractive offers in order to induce us to sell. I remember the last offer was to build us on Wisconsin Avenue opposite the church a stone church completely furnished and a stone rectory adjoining it. In spite of all of this, the Vestry and I were firm to hold St. Albans where it stood. Mr. Barber then gave up his plan and put all his property into the market, and so Bishop Satterlee was able to secure it for the Cathedral.

"In other and more spiritual ways the attraction of St. Albans made itself felt and people began coming in response to its appeal. Of course, the process was helped along by the gradual growth of the city in this direction.

ST. ALBANS AS IT IS TODAY

"A year is a very short time in a man's ministry and a still shorter one in the history of the Church, but I shall always recall those twelve months at St. Albans with a peculiar affection. It is a matter of deepest satisfaction to me that the growth which began at the time when I was privileged to be in charge has been continuous from that day to this, first under Dean Bratenahl and then under the present faithful, efficient and beloved Rector, Mr. Warner. It is also to be noted that the cordial relations between the parish and the Cathedral have continued and have deepened as time has passed. In many ways this has been a blessing to all concerned and it has been particularly useful as a demonstration that the work of a Cathedral on the one hand and the work of a parish church on the other are not competitive but complementary, each fulfilling the other and each doing what the other is not qualified to do."

The address given by Mr. Haines was most interesting; he delighted his audience with the simple tales of old days at St. Albans.

"I feel", he said, "that I should apologize for attempting to tell you anything about Old St. Albans.

"When the Rector wrote me that he expected me to say something at this celebration, I tried hard to beg off, but it was no use—you know him and his insistently beguiling ways. Therefore, as he would accept no excuse, I have vainly cudgelled my brain

for some idea of what to say, and I don't know yet just what it should be.

"However, if you will leniently overlook some confusion in dates and some other inaccuracies, I shall try to recall some of my memories of St. Albans thirty-five or more years ago, although other scenes and places have greatly blurred my recollection of those times.

"My first recollections of St. Albans go back to the early 1890's, when I was working and living, for a year or two, down in the center of the city.

"I only came out from 'down town' occasionally, to visit my distant cousins, the Nourses, at 'The Highlands,' their old family home, and often went with them to church here.

"There were then living at 'The Highlands' three unmarried members of a large family of eleven members:

Miss Mary J.	Born 1817	Died 1908
Miss Rosa M.	Born 1823	Died 1903
Mr. James B.	Born 1828	Died 1917

"The other surviving members of the family were married and living elsewhere. Miss Phoebe P. Nourse, born 1826, died before I came to Washington. You all know of the finding among her effects, after her death, of a purse of gold coins earned by her own industry and marked for the founding of 'a free church on Mount Alban.' This was the seed from which has grown this important parish.

"The paragraph in a recent Washington paper

saying that I am a descendant of the Nourse family is an error. We are descended from a common ancestor by collateral lines. Miss Mary and the others were third cousins of my parents, who were also related to each other.

"A visit to 'The Highlands' in those days and afterward, as long as Miss Mary lived, was a delightful treat. Both she and Miss Rosa were so bright and cheerful and so full of anecdotes of by-gone days which they were always glad to tell. At the same time, they were alive to and interested in all occurrences of the present.

"Miss Mary had much to say about President Madison, who was an intimate friend of her father, and of his wife 'Dolly'; also of General Winfield Scott of whom she, as a girl, was a favorite, and of many other notables of those times. She had preserved many notes and letters and souvenirs from distinguished persons which she liked to look over and show to her friends.

"She lived to be over ninety, was never sick and never took any medicine until her last illness. She never used glasses and wrote a small, fine, legible hand. She could write more on a postcard than many of us can put on a sheet of letter paper.

"Her mother, Rebecca Wistar Morris (named for her grandmother Rebecca Wistar), died in 1885 at the age of ninety-two; she was also a remarkable woman. She painted beautifully on china almost to the time of her death. Her models were flowers which she copied from nature.

THE HIGHLANDS

"At that time—the early 1890's—as I remember, St. Albans was a small frame building painted brown, situated in a grove of fine old trees (many of them we still can see around this building), and surrounded by the remains of an old flower garden some vestiges of which can yet be traced in the flowers and shrubs scattered about the Cathedral grounds. It was indeed a church in the wilderness.

"Almost all around were open fields. A few old houses near by on Woodley Lane and between the church and Tennallytown. On the other side of the Tennallytown Road, now Wisconsin Avenue, were a few disreputable shacks and opposite the present Girls' School a few better built houses. Cleveland Park did not exist; Massachusetts Avenue had not been opened. The name 'Mount St. Alban' by which this beautiful site is now so well known was then almost unknown.

"The church was heated in winter by a large iron stove. The fuel was wood. It was the duty of an old colored man, a servant of the Nourse family, to keep it well stoked during service and to pump the bellows of a small organ. The minister in charge was a Rev. Mr. Falls, but I remember very little about him and less about the singing; whether or not there was a choir I cannot recall.

"About 1894 or 1895, my business called me away from Washington and I did not return for about nine or ten years. Then I became more actively interested in St. Albans and a regular attendant.

"In the interval great changes had taken place; the Diocese of Washington had been set off from that of Maryland. The Rev. Henry Yates Satterlee had been consecrated the first Bishop of the new Diocese on March 25, 1896. The Girls School was built, the building of the Boys' Choir School was begun, the Peace Cross was erected and the open air services on Sunday afternoons were instituted. The Rev. Philip M. Rhinelander had been Priest-in-charge of the Parish and had been succeeded by the Rev. G. C. F. Bratenahl, who at the time of my return to Washington was Rector of the Parish.

"Under his spiritual guidance and fostering care the Parish entered upon a new era of growth and usefulness which has been continued and increased under the devoted and faithful ministrations of the present Rector.

"St. Albans has always been a powerful influence in the advancement and growth of The Church in this neighborhood. Under its care many missions were established and are growing in useful work.

"St. Columba's now a separate Parish, with its Mission for Colored People, both of Tennallytown.

"St. David's on Conduit Road, long a struggling, poorly attended chapel, now almost a parish in itself with full equipment of church, parish hall, and vicarage. I used sometimes to attend service there, and once I was the whole and entire congregation. The Vicar at that time, the Rev. Mr.

Hillyer, and I read Morning Prayer together but he omitted the sermon as he said it 'would be too personal.'

"St. Patrick's was established much later under the incumbency of Dr. Bratenahl.

"Mr. James Nourse, affectionately called 'Uncle Jimmy' by most of the congregation of St. Albans, was Senior Warden and also Treasurer. He always carried the collection home in a black silk bag and after dinner I helped him to sort the envelopes and count the money which was then turned over to Miss Mary to check the count.

"In the church Miss Mary sat in a pew opposite the door and was on the lookout for strangers whom she welcomed and saw properly seated and, after service, frequently invited to dine at 'The Highlands.'

"No matter who or how many were the callers at 'The Highlands' on Sunday afternoons, the old carriage drawn by the old white horse was brought to the door and Mr. Jim drove Miss Mary to afternoon service.

"These dear and lovable old souls have gone to their eternal rest; but the memory of them is precious to all who knew them. May the example of their simple, trusting faith and true piety be an abiding inspiration and encouragement to us who follow them."

CHAPTER XIV.

THE historical sermon preached by the Very Rev. G. C. F. Bratenahl, Dean of Washington, on the occasion of St. Albans seventy-fifth anniversary, follows:

The First Chapter of the First Epistle of St. Paul to the Corinthians, Second Verse, wherein are these words:

"Called to be Saints."

Today we observe the seventy-fifth anniversary of St. Albans Parish; and since an anniversary is, literally, the turning of a year, it is inevitable that our thoughts should turn as the year does, from past to future. We look backward and realize our heritage; then with the courage of that heritage we look forward and face our responsibility. But whether our thought of St. Albans be a memory or a prophecy, it may be summed up in the words "Called to be Saints."

The word "saint" is essential to the story of St. Alban. But what is a saint? If we take the word as it is used in the Scriptures, the definition is simple and the meaning entirely clear. A saint in one who has been consecrated to God. They form no small company, these saints of the living God, and we have a rightful enthusiasm in the thought of their numbers. The past has been glorified by the work of those who were consecrated

to God by baptism and who lived answerably to their Christian calling. The present holds for those of us who are by baptism the children of God a challenging responsibility. And with the future shall come the victory which, through the power of our beloved Lord and Master, Jesus Christ, we may finally attain, when we too may hear "the sound of voices around the great white throne, the praise of Him who died and lives, the one great triumph song."

For so surely as Christ came to this earth, died and rose again, just so surely is there "given to Him dominion and glory and a kingdom, that all people, nations and languages may serve Him. His dominion is an everlasting dominion, which shall not be destroyed"; and His children, His followers, "the Saints of the Most High, shall take the kingdom and possess the kingdom forever and ever."

"Called to be Saints."

The words speak of a glorious opportunity, a joyful life, an assurance of success even from the beginning. It is true that trials must be borne, difficulties overcome, temptations mastered; but there is an absolute promise of victory to those who will give themselves to Christ.

"Called to be Saints." Called to be servants of the Lord. The way is quite clear to us. Christ said, "I am the Way." And the way is the way of loyal service to Him, of unselfishness and disinterestedness. He also said, "I am the Truth," and

the truth implies sincerity, reality, genuineness. It implies adherence to a fixed standard, a definite measure of right and wrong, as the sailor is governed by the compass, the builder by his foot rule and square, the engineer by the facts of the multiplication table. Christ said, "I am the Life." Life involves the power that comes from Christ, the source of our growth and development. Thus we understand that those who are called to be saints are called to be loyal, sincere, obedient to the truth, and alive with the glow of life which Christ gives to those who come to Him.

If we direct our thought to this saintly ideal, we shall know how to value the heritage and the promise of St. Albans.

The property on which the church now stands was originally owned by Mr. Joseph Nourse, first Register of the Treasury under George Washington. He always hoped that a church might be built on this site and he called the hill "Mt. Alban" because the slope (which we now view from the Peace Cross) down into the ravine, reminded him of the Venerable Bede's description of the place where St. Alban was martyred in England.

We must look, then, to another hill in another land for our heritage of faith. On that distant hill, in the year 304, Alban laid down his life for his faith in Jesus Christ. He was the first recorded martyr in the land which cradled our race. He had been converted, in the days of the Diocletian persecution, by a British missionary who

had in his turn received Christianity from that line of British saints who began with Joseph of Arimathea. Shortly after his conversion, Alban, being a Roman soldier, was challenged regarding his Christianity, and he acknowledged it, for which confession of faith he was beheaded.

A few years later, there arose on the hill where he had been martyred a little church in his memory. That was the first St. Albans Church and because it is our namesake, its history has especial significance for us. We shall derive from the story of St. Albans in England both encouragement and warning. It is a story of small beginnings, great achievements, great failures and great recoveries, always moving toward the ultimate victory.

I shall not take time to run over the whole history of the English St. Albans; but it is an extraordinarily interesting one. About one hundred years after this little church was built a Synod was held within its walls at which Germanus, Bishop of Auxerre, one of the most celebrated of the Gallican or, as we would say, French, bishops, at the request of the British bishops, confuted the growing heresy of Pelagianism (or, again as we would say today, the Universalist teaching) and effectually checked its progress among the English people.

In the writings of Gildas the historian of fourteen hundred years ago, or in the writings of the Venerable Bede, eleven hundred years ago, we may follow the story of St. Albans century by

century, until about the year 800 when King Offa converted the parish church into an abbey and an institution of learning. This same King Offa was a murderer and in many respects a thoroughly disreputable character, but he established a university for English youth at Rome, and for the support of this university levied a penny tax upon the inhabitants of England, which in time to come was perverted by the Popes to other uses, and has come down to the present day under the name of "Peter's Pence."

The change which was effected in making St. Albans an Abbey was at the time beneficial, and resulted in the institution becoming one of the great schools of learning in England.

It was at St. Albans in the year 1070 that William the Conqueror took his oath that he "would keep and observe inviolable the ancient laws of this realm." This oath of William the Conqueror's contains the germ of the Magna Charta and of the Constitution of the United States.

In the fourteenth century, John Mandeville, the great traveler, was born and educated at St. Albans. We are justified in believing that John Mandeville's writings and the accounts of his travels, lurid and extravagant as they are, had a marked influence upon the zeal of Christopher Columbus in his voyage a century later to discover the new world.

In 1474, the first printing press was set up in England at Westminster Abbey, and six years

later, in 1480, the second printing press was set up at St. Albans, upon which press the *St. Albans Chronicle* was published by one "Sometyme Scolemaster of St. Albans." (That is the reason we call our parish paper today *St. Albans Chronicle.*)

In 1534, under the influence of King Henry VIII, a man who if no better was certainly no worse than King Offa, the English bishops adopted the following resolution:

"Resolved: That the Bishop of Rome has no greater jurisdiction conferred on him by God in this kingdom than any other foreign Bishop."

In 1538, four years later, the same civil power which had changed the parish church of St. Albans into an Abbey dissolved the Abbey and restored the parish church to the people, and the Reverend George Wetherell was instituted Rector of St. Albans on May 12th, 1553, by Bonner, Bishop of London.

It seems historically clear that definite Roman Catholic control over St. Albans was introduced by King Offa about the year 800 and was dissolved by King Henry VIII in 1538. St. Albans, therefore, is a witness to the fact that the branch of the Church to which we belong suffered the Roman control simply by the act of the King for a certain number of years; for from the days of George Wetherell, first Rector of St. Albans in 1553, down to the year 1878, when St. Albans was made a cathedral, it continued under a succession of

rectors and in no sense under the jurisdiction of Rome.

The later development of the community of St. Albans in England has had many interesting phases. In 1720 its first Baptist meeting house was built. Between the years 1750 and 1780 the Methodist connection was introduced into the neighborhood of St. Albans. Early in the nineteenth century, St. Albans Branch Bible Society and St. Albans Annuity and Benefit Society (one of the earliest efforts toward life insurance among the English-speaking people) and St. Albans Female Friendly Society, a prototype of the Girls' Friendly Society, were founded.

In broad outline, we have traced the history of that older St. Albans from which we take our name. It is, as I have said, a story of small beginnings, of great glory, of a great fall, and of an ultimate recovery. And we may well remember that the fall was due to some who had been called to be saints, who had received their heritage but who forgot their responsibility.

In 1854 St. Albans Church at Washington was founded.

A granddaughter of Mr. Joseph Nourse, remembeing his desire that a church should stand on Mt. Alban, devoted her young life to the fulfilment of that wish. When she died at the age of eighteen, there was found among her effects a small pasteboard box containing forty dollars in gold and inscribed "for a free church on Mt.

Alban." This money represented the earnings of her own needlework. After her death her family took up the work which she had begun, and the first little church was built. The box in which Miss Phoebe treasured the gold is now in the possession of this Parish, and the story is recorded on a tablet in the church.

A few years after the Parish of St. Albans was formed in Washington, the church was consecrated. At this time the Rev. Dr. Pyne chose for his text: "The place whereon thou standest is holy ground."

The associations connected with the beginnings of St. Albans in Washington were hallowed and beautiful; wisely and patiently was all the work done. And the work progressed with what labors of love, what unison, what sweet and gentle self-denial and cooperation by those who are now with God in the world to come! These were traditions never to be forgotten if blessings achieved are to be cherished and retained by those of us who in our turn are called to be saints. "The place whereon thou standest is holy ground."

The spirit of the growing parish finds voice in texts which have been chosen by the rectors. The first Rector, the Reverend Dr. Childs, took for his first text: "The eternal God is thy refuge and underneath are the everlasting arms." He spoke in that sermon of the promise of God's care for those who are called to be saints. And, looking

back, we know that God's care has singularly rested over this Parish in the years of its growth.

The Reverend William Christian was the next rector; and we recall his text as an inspiring interpretation of parochial activities. The words of his text were: "Lord what wilt Thou have me to do?" With the willingness to do God's will, therein expressed, the Parish has developed its activities. Whatever has been accomplished here has been in answer to the question: "Lord what wilt Thou have me to do?"

The Reverend Mr. Christian pointed out that St. Paul uttered the words when he was called to be a saint, called to be a Christian; that through all subsequent trials and struggles of his life, in the burden and heat of the day, he continued to ask "Lord what wilt Thou have me to do?"; and that at the end of his life he could say "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge, shall give me in that day."

"Beloved"—Mr. Christian told his parishioners—"these are the words of the Apostle but there is not one among us, though he be least among the disciples of Christ, but may share in the hope of the same promise and be strengthened by it to persevere unto the end. If we meet with hardships and difficulties, let the prospects of the future inspire us with fresh courage and a firmer faith. If obedience be often hard and duty some-

times burdensome, let us not doubt that all this will be forgotten when we hear the final plaudit, the welcome of the Father to His accepted children (those who are called to be saints), the utterance sweeter than all the ministry of angels—'Well done good and faithful servant, enter thou into the joy of thy Lord'."

By these voices from the past we are reminded of our heritage—"The eternal God is our refuge and underneath are the everlasting arms"; and of our responsibility—"Lord what wilt Thou have me to do?"

The next rector, the Reverend John Chew, led a very devoted life here, and I think you have the picture of the man when you know that at the close of his ministry it was recorded of him, first of all, that "He preached unto them Jesus."

When we consider how gloriously the church has grown under the loving care and wise administration of your present rector, we have cause to be more than grateful. We think of the Church School with its more than six hundred scholars and we remember that one trained in the school is now a Bishop in far off Japan. We think of the Girls' Friendly Society (outgrowth of that first society formed in England years ago, the St. Albans Female Friendly Society as they called it), and we remember the missionary who went from our Girls' Friendly Society to Alaska and who is now in China. We think of the work done by the Daughters of the King, the Women's Auxiliary,

the Brotherhood of St. Andrew. And we remember not only the work accomplished but those who accomplished it.

The church itself commemorates the lives of those who have lived in it and for it. When the old church which had been built through the inspiration of Miss Phoebe Nourse was encased in stone, the work was done in memory of one in the faith whose name will always be revered; and of all others who were called to be saints from this Parish, who now rest from their labors.

The tablets and the windows of this church speak to us of the different forms of missionary work which have been undertaken in the establishment of the various missions of the Parish.

In 1875, in the open air, on land given by Mr. Murdock, the first service for St. Albans Parish was held in Tennallytown. The Reverend Mr. Chew preached continuously there. One who in her life was saintly, who relieved the afflicted and diligently followed every good work, made the first gift for that House of God which we now call St. Columba's and which bears witness to St. Columba's teaching that "They who seek the Lord shall want no manner of thing that is good." St. Columba's Church is now an independent parish, growing and thriving in living accord with the traditions which St. Albans has always upheld.

Other mission chapels were started—St. George's with his motto "Fight the good fight"; St. David's with his motto "Faithful over a few things, I will

make thee ruler over many things"; St. Patrick's with his motto "For me to live is Christ." They are all growing missions, and all were brought into being by the faith and works of people of this parish who were called to be saints and have lived answerably to their Christian calling.

Time fails to enumerate the saints who have lived and labored in St. Albans Parish; but their gifts, their work, their labors are our heritage. To carry forward their work is our responsibility. Yet there belongs to St. Albans an even greater heritage, and a greater responsibility. This parish is in the National Capital.

In 1886, Arthur Cleveland Coxe, Bishop of Western New York, in a sermon preached at St. Albans, said:

"From the heights on which we are now assembled, I surveyed an hour ago the distant view of the Metropolis, the broad Potomac and the rising walls of the Capitol. It presented a beautiful picture to the eye, but a solemn reflection to the heart. The safety of our government depends in the dispersion throughout the land of the sanctifying Gospel of Christ. I would conduct the stranger seeking to understand the elements of our national strength, away from the halls of our legislature, away from the seat of the Judiciary, beyond the mansion of the President, and conduct him to some spot like this, to an assembly gathered together to pray. Let fools sneer and skeptics mock at our sublime confidence in prayer. We

know that it is by the litanies of saints that the world is sustained.

"It is good to be here," Bishop Coxe added. "I feel that you are engaged in a glorious work, one for which unborn generations will bless you. From a scene like this, it seems to me one must go forth refreshed and strengthened by new inspiration. May it be to our souls as the dew of Hermon and the anointing oil of Aaron."

Bishop Coxe was one of those called to be saints, and he has been called home to be with Christ. But his words were realized, for the great work for the Nation which has been begun through the Cathedral on Mt. St. Alban is due in no small measure to St. Albans Parish Church. If it had not been for the action of the vestry of St. Albans, action taken with the entire consent of the congregation, this land would never, humanly speaking, have been obtained for the Cathedral, nor would the work which is now so splendidly progressing have been begun at this place. I think we are all agreed that there is no other site in Washington comparable to this for the building of a national cathedral; that it was saved for such purpose is due to the wise action of St. Albans.

The vision which we behold day by day of a great city lying at our feet should remind those who are here to quit themselves like men; to win as far as possible by kindness, by love unfeigned in the spirit of Christ, this city for Our Lord. We begin with the men and women and children living in

that portion of the city which we call St. Albans Parish. But it is ours to see from the hill of our heritage a larger vision of the whole city spread before us in its beautiful proportions, wrapped in the earthly glory of its associations.

"Called to be Saints."

That calling imposes a responsibility for the especial care of children, a responsibility which St. Albans has always recognized. Our Lord said of little children "Of such is the Kingdom of Heaven." He did not tell the children to become like men and women. But He did tell the men and women that except they become like little children they will not enter the Kingdom of Heaven.

And so this church began with the children. As the building itself had begun with the self-sacrificing, humble will of a young girl of eighteen, Phoebe Nourse, so her sister, Rosa Morris Nourse, began a little parish school directly opposite the church on Wisconsin Avenue, where for twenty years she taught the children because there was no public school for them in the neighborhood. (There had been temporarily a school for boys on this site known as St. John's Institute, conducted by the Reverend Anthony Ten Broeck.)

Today this Parish stands pre-eminent in the city in its care for children. Not only was the Guild-hall built to further this care, and more recently the beautiful Satterlee Hall. In a less tangible but none the less fundamental way, St. Albans has made life sweeter and truer and happier for little

children by its influence in preserving the integrity of the *family*. To speak of one matter, how rarely you will find the word "divorce" mentioned in connection with the members of this parish through the seventy-five years of its history! And yet those seventy-five years cover a period in which the disruption of family life has become increasingly easy, until broken homes are almost a common-place in all sections of the nation. Why has St. Albans been so free from this distressing condition of modern life? I think you can lay it to the fact that the people of the parish have tried to live, to an unusual degree, answerably to their Christian calling; and that the influence of those "called to be saints" has made itself quietly but widely felt.

Whatever may be the reason, the results and the facts are clear. There is a singularly beautiful preservation of the family life at St. Albans. The complexity and mobility of our new civilization make family life less patriarchal today. I can remember the time when in this parish many pews would be filled by an entire family, by the father and mother and four, five, six or seven children. If you looked at the register of St. Albans Parish, you will see the family names given, that is one name and then a ditto, ditto, ditto, down the whole page. There are grandfathers, grandmothers, aunts, uncles, mother, father, and children. These lists were indicative of the way in which family life was cherished and nourished at St. Albans in

the beginning. We live in a different age and generation, and the same exact condition perhaps cannot take place today, but we in our turn have our responsibility for preserving the family life and we are meeting the new conditions in what seems to us the best way.

St. Albans has a glorious past but there is the assurance that "the glory of the latter house shall be greater than the former."

"Called to be Saints."

Unto whom much is given, of them much will be required. Those called to be saints must pray that God will open their eyes to see the New Jerusalem coming down out of Heaven; that He will open their ears to hear the distant notes of the Heavenly song. They must pray that seeing and hearing, God will give us heart to face our responsibilities and to rise to our heritage like the saints who have gone before, so that we may serve Him and may see His face.

We can only accomplish that if we do it with love, with cooperation, with coordination, with mutual regard one for the other.

"They are such dear familiar feet that go
Along the path with our feet fast or slow
And trying to keep pace, if they mistake
Or tread upon some flowers, that we would take
Upon our breast, or bruise some reed
Or crush poor Hope until it bleed.
Small fault for they and we
Have such a little way to go
Can be together such a little while."

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The parochial "scrap books", covering the years 1904-1929.

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"James Nourse and His Descendants", compiled by Maria Catharine Nourse.

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"Social Life in the Early Republic", by Anne Hollingsworth Wharton.

Files of the "National Intelligencer".

"The Peace Cross Book".

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APPENDIX

List of Those Who Have Served on the Vestry of St. Albans Parish

Anderson, J. H. 1864-1869
Anderson, Samuel B. 1860-1871
Anderson, William J. 1903-1911
Ball, Richard L. 1877-1890
Barber, John A. 1864-1873
Barnes, L. 1880-1881
Best, Judge E. F. 1897-1904
Bock, George 1881-1893
Bradley, J. H. 1866-1870
Brawner, Henry N., Jr. 1928-
Brooke, Clement 1872-1878
Brooke, Edward 1864-1870, 1882-1889, 1895-1924
Brooke, Thomas 1871-1873
Brooke, Thomas A. 1854-1856
Browning, William L. 1914-
Buckey, Thomas W. 1890-1895
Cammack, William 1856-1859
Causten, James H. 1856-1861
Chew, Robert S. 1897-1921

Chew, Thomas J. 1874-1875
Chichester, John 1870-1872
Childs, E. L. 1861-1864
Clark, Dr. William Earl 1925-
Collins, John 1881-1893
Craighill, G. Bowdoin 1928-
Davidson, Charles H. 1902-1903
Dent, Edward L. 1889-1893
Deyber, Victor B. 1924-
Ellerson, James R. 1904-1928
Emmons, George A. 1921-
Gibbs, John B. 1854-1864
Glover, Charles Carroll, Jr. 1918-1928
Goldsborough, Richard H. 1911-1918
Haviland, Thomas G. 1878-1897
Henderson, Captain Alex 1884-1886
Hodges, Dr. B. B. 1859-1864
Homiller, Charles 1856-1860, 1870-1874
Homiller, Michael 1861-1863
Jones, Robert C. 1854-1856
Lyles, Dennis B. 1863-1876
Marshall, Dennis M. 1875-1882
Marshall, Thomas 1854-1856
Middleton, Samuel E. 1873-1881
Middleton, Frank E. 1893-1894
Middleton, William 1872-1874
Murdock, W. D. C. 1854-1872
Nourse, Charles J. 1854-1864
Nourse, James B. 1854-1909
Offutt, Henry 1874-1875
Sherman, John 1898-1902
Simms, Col. Richard Douglas 1894-1895, 1909-1920
Smith, A. Austin 1854-1861
Smith, Walter 1864-1866
Taylor, James H. 1886-1897, 1899-1914
Thom, Corcoran 1921-1925
Todd, Everett 1893-1895
Wales, Dr. George R. 1920-
Weaver, Charles 1869-1877, 1881-1884
Weaver, David F. 1895-1916
Weaver, F. Baker 1900-1924
Weaver, John L. 1886-1894, 1896-1899
Weaver, Michael C. 1895-1896

Weaver, Robert 1875-1886
Weaver, Walter T. 1894-1900
Weaver, William M. 1916-1921
Weeks, E. M. 1924-
Yeabower, Christopher 1873-1880
Young, Philip 1893-1898

List of Those Who Have Served as Senior Warden of St. Albans Parish

Bisset, Peter 1926-
Brooke, Edward 1917-1926
Davidson, John 1866-1867
Nourse, James B. 1877-1917
Weaver, Charles 1867-1877

List of Those Who Have Served as Junior Warden of St. Albans Parish

Ball, Richard L. 1877-1886
Best, Judge Emory F. 1900-1904
Bisset, Peter 1920-1926
Bowen, Dr. W. Sinclair 1926-1928
Brooke, Edward 1889-1892, 1904-1917
Chichester, John 1870-1872
Collins, John 1886-1887
Fletcher, Peyton B. 1928-
Haviland, Thomas G. 1892-1894
Kervand, James L. 1867-1870
Nourse, James B. 1872-1877
Simms, Col. Richard Douglas 1917-1920
Weaver, Charles 1866-1867
Weaver, David F. 1898-1900
Weaver, John L. 1887-1889
Weaver, Walter T. 1894-1898

MEMORIALS IN ST. ALBANS CHURCH

The *Church* was rebuilt in stone to the Glory of God and in loving memory of Louisa Oakey Bratenahl and all those servants of Christ in this Parish

"Who from their labors rest." All Saints Day A. D. 1924.

The *Chancel* is a memorial to Louisa Oakey Bratenahl.

The *Organ Transept* is a memorial to Caroline D. Willis.

The *North Transept* is a memorial to William David Clark Murdock, Ellen Louise Murdock, Louise Murdock Childs and The Rev. Wentworth Larkin Childs.

The *Baptistery* is a memorial to James H. Taylor.

THE COMMUNION SERVICE

The large *Paten* is a memorial to Louisa Oakey Bratenahl.

The *Alms Basin* was presented by Susan E. Fallon.

The *Cruet* is a memorial to George Fauntleroy White.

The small *Chalice* is a memorial to Margaret Pyne.

The *Tankard* was presented by Eben S. and Sarah P. Childs.

The large *Chalice* is a memorial to Louisa Oakey Bratenahl.

There is also a second silver *Communion Service* given by Miss Mariamne Murdock. This service has for some years been loaned to St. Columba's Parish.

IN THE CHANCEL

The *Credence Table* is a memorial to Thomas James Jones.

The *Retable* is a memorial to the Dodge Brothers.

The *Alms Basin Table* is a memorial to Jeremiah Murray Burrell.

The *Clergy Stall* is a memorial to James W. Powell.

The two *Seven Branch Candlesticks* are a memorial to Henry Anthony Bartlett.

The Communion Rail is a memorial to Mary Adelaide Barnes and Katherine Louisa Hall.

The *Pyx* is a memorial to Orlando Wilson Bradt.

The *Choir Stalls* are memorials to The Rt. Rev. Henry Yates Satterlee, D. D., L. L. D., First Bishop of Washington and his wife, Jane Lawrence Satterlee.

The *Processional Cross* is a memorial to Henry Anthony Bartlett.

The *Pulpit* is a memorial to Rosa Morris Nourse.

The *Pulpit Lamp* is a memorial to Joseph Marvin Stoddard.

The *Lecturn* is a memorial to Everard Robinson Todd.

The *Lecturn Lamp* is a memorial to Elizabeth Warder Voorhees.

The *Altar Cross* is a memorial to the Rev. John H. Chew.

The *Altar Book Rest* is a memorial to Capt. W. A. T. Maddox, U. S. M. C.

The *Eucharistic Lights* are a memorial to Rosa Morris Nourse.

Two *Altar Vases* are memorials to Louisa Oakey Bratenahl.

Two *Altar Vases* were given by the Rev. and Mrs. C. T. Warner.

Two *Altar Vases* were given by the children of the Industrial Home School, Washington, D. C.

The *Hymns Boards* are a memorial to Louis W. Weaver.

IN THE CHURCH

The *Litany Desk* was given by the Rt. Rev. Edward Jacobs, D. D., Bishop of St. Albans, England.

The *Baptismal Ewer* is a memorial to Henry Anthony Bartlett.

The *furnishings of the Baptistery* are a memorial to Marion Everett Glover and Rene Charles de Marees Van Swinderen.

The *Chandelier* is a memorial to Charles H. Weaver.

A *Tablet* in loving memory of Louisa Oakey Bratenahl.

The *Pews* in St. Albans Church were installed in 1927, by free-will offerings, but some are memorials to:

Harry Bisset
Philander Adams Bowen

Rachael Anne Etheldra Bowen
Louise Barkalow
Achille Edmund Burklin
Mary Roach Burklin
Edward Brooke
Charles Ralph Barker
Clarence Deems
Frederick Casper Falck
Clara Mary Frost
Marion Everett Glover
Mary Franklin Douglas Hughes
Cornelia Morrill Johnson
William Munsey Kennedy Linton
Jemima Elizabeth Ulle Linton
Mary George Lee
Mary Laidler Bruce Mackall
John Benjamin Morrey
James Burn Nourse
Huldah Elizabeth O'Donnell
Charles Henry Poore
Mattie Lindsay Poore
Robert Morris Richards
Millard Allison Strock
Frank Wayland Smith
Adeline Lucho Seaman
The Schneider Family
Frank LaRue Wagner
Louise Hilliary Wagner
John William Warner
Mary Susan Warner
William Everard Williams

The *United States Flag* is a gift of Mrs. Newton Ferree and her son Captain Sheridan Ferree.

The *Church Flag* is a gift from the Congregation.

MEMORIAL WINDOWS IN THE CHURCH

The *St. John* window—in memory of the Rev. James Brown Craighill.

The *St. Cecilia* window—A thank offering from Miss Grace M. Parker.

The *St. Columba* window—in memory of Catharine Cammack Weaver.

The *St. George* window—in memory of Mary Joseph Nourse.

The *St. Patrick* window—in memory of Edmund Burke Benjamin and Sarah Mitchell Benjamin.

The *St. Alban* window—in memory of Charles Joseph Nourse.

The *St. David* window—in memory of Smith S. Leach and Virginia Leach, his wife.

The *Blessed Virgin Mary* window—in memory of Louisa Oakey Bratenahl.

The *St. Gabriel* window—in memory of Franklin Butler Crosby.

The *St. Michael* window—in memory of Gardiner Hubbard Bell.

The *St. Hilda* window—in memory of Caroline Etchebery Gilbert.

The *St. John the Baptist* window—a thank offering from Miss Josephine Barnes Hall.

The *St. Augustine* window—in memory of Donna Otey Compton.

The *Baptistery* window—in memory of Blanche Irene Weaver.

The *St. Margaret of Scotland* window—in memory of Euphemia Helen MacLeod.

The *Joseph of Arimathea* window—in memory of James H. and Eliza Causten.

The *St. Aidan* window—in memory of Edward Brooke.

The *St. Paul* window—in memory of S. Dana Lincoln.

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Rev. Henry Bell Hodgkins, *Assistant*

Rev. Paul G. Linaweaver, *Vicar*

Mrs. Margaret Shearer,
Layworker at St. David's Chapel

Miss Ella H. Bradt, *Parish Secretary*

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Rt. Rev. Norman S. Binsted, D. D.,
Bishop of Tohoku, Japan

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Peter Bisset, *Senior;* P. B. Fletcher, Sr., *Junior*

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THE CHOIR

Miss Bradt, *Organist*

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